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The Rev. James Mountain, D.D.

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The Triumph of British-Israel.

By the

Rev. JAMES MOUNTAIN, D.D.

Compiler of "HYMNS OF CONSECRATION & FAITH."

Author of "MODERNISM REFUTED,"

"BRITISH-ISRAEL TRUTH DEFENDED," etc.

A Reply

to the

Rev. D. LEE PITCAIRN,
Mr. GEORGE GOODMAN,
Mr. AVARY H. FORBES, M.A.,

and others.

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Foreword

By Major James Knowles, o.b.e.,
President of the British-Israel World Federation.

The Author of this scholarly book gives a complete vindication of British-Israel teaching.

He deals courteously but effectively with all the arguments of his opponents who have recently published pamphlets denouncing the British-Israel interpretation of the Holy Scriptures.

From whatever standpoint British-Israel may be viewed, it is now generally admitted that it can no longer be disregarded by Christian people, and that it calls for, and is worthy of, serious and careful study.

But as its ramifications are so extensive; and as it controverts many traditional and medieval theories and impinges upon many branches of learning and supposed knowledge, the student must be prepared for a long investigation, if he would fit himself for expressing a fair and judicial opinion upon its merits.

It is because Dr. Mountain is endeavouring to help earnest students to make such an investigation, that I heartily welcome his valuable book, and venture to commend it to the dispassionate perusal of thoughtful people who desire to know the Truth on this subject.

JAMES KNOWLES.

6, Buckingham Gate,
London, S.W. 1.

Preface.

Nearly sixty years have passed away since I first became acquainted with the teaching of British-Israel. It interested and impressed me; but as I saw—or thought I saw—certain weak links in its chain of evidence, I determined to avoid any hasty decision upon the subject.

As will be readily understood, I was not anxious to adopt a new and an unpopular theory. But the seed of truth germinated; and the conversational efforts of earnest Israelites, as I travelled round the world and beheld the greatness of the British Empire, favoured the growth of the seed within my mind and heart.

It was not, however, until after the lapse of twenty years that my decision was made. I became a convinced British-Israelite. Such I remain to-day in my 88th year, but more fully convinced than ever after all these years of calm and patient investigation.

British-Israel Truth has had to pass through the usual experiences of all new religious movements—indifference, ridicule, misrepresentation, and opposition. Pamphlets still continue to be published, reproducing the arguments which have frequently been answered.

But, with rare exceptions, there is a considerable softening of asperity among the writers. There is also a general desire to read British-Israel literature, and to discover what the Bible really teaches on the subject, apart from the traditional and medieval interpretations which for so many cen-

turies have beclouded and obscured the history and prophecy contained in Holy Scripture.

The Movement is spreading rapidly throughout the British Empire ; emphasising its unity, elevating its ideals, and unfolding its National Mission ; and I regard it as a great pleasure and as a signal honour to be permitted to write this work in its advocacy.

I tender my warmest thanks to the following friends for their valuable assistance during its production : The Rev. Arthur Pritchard, M.A., Vicar of Rowington ; The Rev. R. G. F. Waddington, M.A., Vicar of St. Paul's, Bradford ; Mr. P. W. Thompson, M.A. ; Mr. B. R. Parkinson ; Mr. J. J. Morey ; Mr. T. A. Goddard ; and Mr. W. Sleeman. The "Index" has been prepared by Mrs. Harrison, of Leigh, near Tonbridge.

JAMES MOUNTAIN.

18, Mount Ephraim,
Tunbridge Wells.

The Triumph of British-Israel.

PART ONE.

British-Israel : What is it ?

CHAPTER I.

The Claims of British-Israel.

WHAT ARE OUR CLAIMS ?

1. We claim that the Anglo-Saxon race are lineal descendants of the Ten Tribes of Israel who were taken away as captives to Assyria about the years 740-721 B.C. by Tiglath Pileser, Shalmaneser and Sargon. 2 Kings 15.29 ; 17.6.

2. We claim also, as Anglo-Saxons, that the Almighty to-day is graciously fulfilling to us in our British Empire the national promises which He made between three and four thousand years ago to Abraham, Isaac, Jacob, Moses, Israel and David ; and that, in fact, we are British-Israelites—"literal descendants of the Lost Ten Tribes ; the continuation of the Israel nation ; the inheritors of her Charters ; the possessors of her guarantees and immunities from destruction ; and the executors of her commissions."

WHAT IS OUR BASIS ?

1. Our basis is "the Bible, the whole Bible, and nothing but the Bible." We believe that the whole Bible, as originally given, was fully, infallibly, and Divinely inspired in all its parts ; and on that impregnable Rock our faith in British-Israel rests.

2. We believe all the fundamental doctrines of the Bible as set forth in The Apostles' Creed and The Nicene Creed. So that—as the British-Israel-World Federation—we are an Evangelical, Bible-loving, soul-winning people.

3. We welcome the confirmation of our claims which comes, directly or indirectly, from History, Ethnology, Philology, Physiology, Ethnography and Archaeology; but for decisive evidence—evidence that cannot be gainsaid—our appeal is to the Bible, and to the Bible alone.

A LITERARY SURPRISE.

1. Considering the Biblical and Evangelical basis of British-Israel, it surprises us that pamphlets continue to be published against us by men who revere and believe the Bible and who deeply love the Lord Jesus.

2. The latest instances of this strange procedure are three specially trenchant pamphlets by the Rev. D. Lee Pitcairn, a retired clergyman, of Bath, and Mr. George Goodman, a retired solicitor, a prominent leader among the "Brethren" in Tunbridge Wells, and Mr. Avary H. Forbes, M.A.

3. As all these gentlemen—and, indeed, all opponents—raise essentially the same general objections and support them by the same or similar arguments, the same answers will apply equally to all of them, without repetition. But when particular objections are raised by either of the gentlemen whose names are given, those objections will be dealt with specially, and as fully as space will allow.

Chapter II.

Some Astounding Misconceptions.

THE NECESSITY FOR THEIR EXPOSURE.

1. The most extraordinary misconceptions prevail in regard to British-Israel. But is there anything inherently impossible in our claims? Or is there anything unreasonable in our assertion that those claims are based upon the authority of the Bible? Certainly not.

2. We are not surprised that Modernists treat British-Israel with ridicule and contempt; but we are amazed that Evangelicals should ransack their dictionaries in order to discover terms to discredit its claims and to censure its advocates. For—as a correspondent in the *Record* recently remarked:

> **"The only offence of the British-Israelites is this: They believe that when God makes a promise, *He keeps it*."**

3. British-Israel has many assailants, many of whom contradict not only themselves but also each other; and most of them seem very imperfectly acquainted with British-Israel truth. Before proceeding, therefore, to weigh in the scales of truth the pamphlets of Mr. Pitcairn and Mr. Goodman, it is desirable to correct the chief misconceptions by which British-Israel is frequently assailed.

4. I refer however, at this point, to opponents in general, and not specifically to the gentlemen mentioned. Until people are emancipated from these misconceptions, they give themselves no fair chance of mastering the subject of British-Israel

truth. Their minds will be closed thereto by error and prejudice.

As a rule, our Biblical quotations will be made from the Revised Version, and all italics are ours.

SOME MISCONCEPTIONS CORRECTED.

1. It is a misconception to say that "British-Israelites allot all the Old Testament blessings to Israel and all its curses to the Jews."

2. It is a misconception to say that we "substitute temporal affairs for eternal glories, and divert Christian people from their heavenly relationship and destiny."

3. It is a misconception to say that we teach, as an ascertained fact, that "the word 'Saxons' is a contraction of the words 'Isaac's Sons'"; although we think that such a derivation is logical and altogether possible; and a recognized authority for this is Sharon Turner, the eminent Saxon historian.

4. It is a misconception to say we teach that "the smoke issuing at night from our blazing furnaces is '*identical*' with the ancient Shechinah Glory," or the Pillar of Cloud and Fire in the wilderness of Sinai. The *similitude* was mentioned merely as an ocular illustration. All that is meant by the comparison is the *resemblance in appearance*. Artists have often pictured this resemblance, as may be seen by the engravings in some of our picture-Bibles.

5. It is a misconception to say we "teach that there are two spiritual Gospels." There is but

one Gospel; but it has two aspects. The aspect of the "Gospel of the *Kingdom*" is *racial* and *national*; while the aspect of the "Gospel of *salvation*" is *spiritual* and *personal*—conditioned on the new birth by the Holy Spirit—or Divine regeneration.

6. It is a misconception to say that we teach, as an ascertained fact, "that the Coronation Stone in Westminster Abbey was once Jacob's pillow"; but the long train of history connected with it, and the tradition antedating history which surrounds it, furnish good grounds of probability that such was the case.

7. It is a misconception to say we "teach that British-Israel is *salvation*." On the contrary, we exhort all men to repent, and to believe in the Lord Jesus Christ as the Divine Redeemer and Saviour; and we impress upon them His solemn words: "Except a man be born again, he cannot see the Kingdom of God"—whether he be a British-Israelite or not.

8. It is a misconception to say that we regard Edward Hine, in any supernatural sense, as "the Deliverer out of Zion." All that is meant by the phrase alluded to—in an article written forty years ago by an incautious writer—is that, as God employed Moses as His *instrument to deliver* Israel from the *bondage of Egypt*, so He employed Mr. Hine as His *instrument* to *deliver* Christian people from the *bondage* of *error* regarding His glorious purposes concerning the Ten Tribes of Israel. The word "*instrumentality*" actually occurs in the article referred to.

9. It is a misconception to say we teach that

British-Israel is the Church; or that it is a substitute for the Church; or that it depreciates the Church; or that it interferes with the Church in any way whatsoever. In itself, it is neither an ecclesiastical theory, agency, nor "Ism"; but simply a prophetic and an historic fact; and, in its activities, it is an inter-denominational handmaid to the Church, which is its inner circle or spiritual community. British-Israel is the election of Race; the Christian Church comprises the election of Grace.

10. It is a misconception to say we teach that every member of "the English race and nation is descended from the lost Ten Tribes, and entirely from the leading Tribe—Ephraim." While we teach that the whole of the British nation—in so far as they are Anglo-Saxons—are Israelites, we do not assert, that their descent is entirely "from the Tribe of Ephraim." We do assert, however, that all the Ten Tribes are frequently indicated by the one word "Ephraim," because Ephraim inherited the Israel-Birthright. Gen. 48.13-20.

11. It is a misconception "to say we deny that Jews are Israelites"; but we *do* deny that all Israelites are Jews. The patriarchs, Abraham, Isaac and Jacob were Hebrews; but they were not Jews. Jacob was the first who was called "Israel." His twelve sons and all their descendants were Israelites, but not Jews. Moses, Aaron, Joshua, Elijah and Elisha were Israelites, but not Jews. The multitudes whom Moses delivered from Egyptian bondage were not Jews. They were Israelites, but not Jews. The very first time that the word "Jews" occurs in the Bible is in 2 Kings 16.6. It dates from about the time of

the Assyrian Captivity—or about 1,400 years after the Call of Abraham. Strictly speaking, the term "Jews" refers only to the Tribe of Judah and a portion of Levi. But as the Tribe of Benjamin was loaned to Judah, the word "Jews" would pertain to them for the time being.

1 Kings 11.36. Romans 11.1.

12. It is a misconception to say we teach that descendants of the Ten Tribes are found only in the British Empire and in the U.S.A. It is probable that remnants are to be found in Denmark, Sweden, Norway, Holland, yea, even in India, China and Afghanistan. The Ten Tribes, while in captivity, wandered among different nations, and naturally mingled with them—adopting their manners, customs, languages and religious ideals, as well as introducing some of their own. It was, probably, the *main body* of Israelites who were Divinely led to our shores, and through whom the great patriarchal promises are being fulfilled.

13. It is a misconception to say we teach that the separation between Israel and Judah will be "permanent." On the contrary, we believe and teach that the time is near when—as Jeremiah predicts—"Judah shall travel *to* Israel," and that they shall together return to Jerusalem, in preparation for our Lord's second Advent. I wonder where Mr. Pitcairn got the idea that "it is a fundamental assertion of British-Israel that there is an enduring separation between Jews and Israel and that it will last 'for ever.'" His statement is absolutely groundless. The Tribes will one day be *reunited*. This is our teaching, and has always been so.

14. It is, of course, a series of shocking misconceptions and mis-statements to say that British-Israel is "nothing but false assumption"; "a travesty of the Kingdom of God"; "is contrary to the Gospel"; that it "falsifies the truth"; "is irreconcilable with Scripture"; "abandons grace for law"; "is subversive of Christianity"; "overthrows dispensational truth"; "falsifies the Scriptures"; "denies individual regeneration"; "is carnal," "of the flesh," "fleshly"; "is a betrayal of the Gospel"; "robs Christ of His glory"!

15. It is a painful misconception to say that:

> **"The tendency of those who have got the Anglo-Israel fever is to become absorbed in it, to the detriment of their spiritual growth and usefulness. They can neither talk, pray nor preach on any subject but Anglo-Israel."**

This is a quotation from the pen of a young clergyman whom we know well. He is an excellent man, a Keswick Convention speaker, and one of the best of Evangelical preachers. We admire him personally, and, therefore, withhold his name, although he persists in inflicting serious injustice and grievous wrong upon British-Israel and its advocates.

16. There is gross exaggeration behind his misconception. But even if his allegations were in any degree true, it ought to be borne in mind that no public Movement should be judged by its individual adherents. What would be the position of Christianity to-day, if it were estimated by the conduct of some of its professors?

17. Moreover, how much pain is inflicted on

British-Israelites by boycotting them ; by treating them as heretics ; and by persistent pulpit attacks ! These attacks are deeply to be deplored. They are unfair : for no reply can be given to them at the time. They leave behind them a keen sense of injustice. They drive people from their churches ; they are mainly responsible for the bitter controversies which, alas ! sometimes take place.

18. What an indictment these misconceptions form—when taken as a whole—against one of God's Divinest Movements ! But similar opposition had to be faced by the early Methodists ; by the early Salvationists ; and by the Founders of the Keswick Convention. And it needs to be said—and we say it with a sense of shame—that many of the antagonists of each of these Divine Movements were prominent leaders of the churches of those days. And such is the painful experience of British-Israelites in many places to-day.

THE SIGNIFICANCE OF THE MISCONCEPTIONS.

1. Some of the above-named misconceptions, however, are, in many cases, merely intellectual and academic. Yea, to some extent, they are even natural, during the study of such a new and difficult subject. Hence, no pain is inflicted by this class of misconceptions, and no resentment is felt.

2. But other of the misconceptions are of a widely different character. They are accusations of heresy ; of falsifications of Scripture ; of betrayal of the Gospel ; of dishonour to the Lord Jesus ; and of similarly awful charges, of which only an apostate could be guilty. O for a breath of " Chris-

tian justice"—not to mention "charity"—to reach the gentlemen who have formed and penned such awful allegations!

3. Four of those from whose articles we have taken these allegations are Editors of Evangelical magazines; but they have refused to withdraw the charges, although we have disproved them; or to allow us in a future issue to shew to their readers that the accusations were baseless and libellous! What must any fair-minded Christian think of such conduct?

4. An influential correspondent writes us saying that:

> **"To everyone who really knows his Bible, three things must impress him after reading Mr. Goodman's pamphlet:**
>
> **(1) Mr. Goodman's limited knowledge of Israel's history;**
>
> **(2) The fallacies presented by him as serious arguments;**
>
> **(3) His misleading presentation of many Scriptural statements.**

THE CAUSES OF THE MISCONCEPTIONS.

There are, at least, four causes for these misconceptions:

1. *Erroneous, Traditional Interpretation.* For sixteen centuries, as the result of Romish teaching, it has been customary among theologians to transfer to the *Church* the glowing promises and prophecies which were made to Israel, and to allot to the Jews the denunciations which were made to Israel and the Jews alike. So, it cannot reasonably be expected that, all at once, people will be able to break off the chains of medieval bondage, and to enter upon the freedom and joy of the conception of the glorious heritage which God has prepared for

Israel under the New Covenant of grace, in these "latter days."

2. *Depreciation of the Old Testament.* It is a common belief of Modernists to-day that the Old Testament is now out of date; that its message is practically exhausted; its history unreliable; its promises merely devotional and spiritual; and its prophecies nothing more than idealistic guesses, hopes, or anticipations. And as British-Israel is largely an Old Testament subject, they relegate both that subject and the Book which reveals it to the people who, they say, "are simple enough to believe them." It is no wonder, therefore, that people who hold such views as these in regard to the Old Testament form misconceptions concerning British-Israel.

3. *Inadequate Investigation.* British-Israel requires to be carefully studied; and it must be studied *from the beginning.* Many persons commence the investigation at the wrong end, and consequently fail to get the right perspective. This is the case with Mr. Pitcairn and Mr. Goodman in their pamphlets. Mr. Goodman begins his investigation two hundred years too late in the story; and Mr. Pitcairn begins his examination fifteen hundred years too late.

(1) Now, if a father wished to make his boy a classical scholar, he would begin his lessons with the alphabet and the spelling-book, not with the Odes of Horace and the Speeches of Cicero. Or, if he wanted to make him a mathematician, he would begin by teaching him the Multiplication Table, Addition and Subtraction, not with the Algebraic

Formulae and the Problems and Theorems of Euclid.

(2) And so, the student who wishes to become an expert, or even a judicial critic, of British-Israel, must commence at the beginning—with Abraham, Isaac and Jacob, Joseph, Moses and David, and go on right through the history and prophecies of the whole Israelitish people. Only after so doing can any man be qualified to criticise British-Israel and to lecture and condemn its advocates.

(3) Fitful perusal of the Bible in scraps and snippets, may only suggest difficulties and arouse misconceptions; but multitudes who have adequately and prayerfully searched the inspired pages of Holy Writ upon this subject have speedily lost their misconceptions; and are now rejoicing in an illuminated edition of the Bible as the Word of God.

4. *Refusal to Study the Subject.* Many misconceptions result from downright ignorance. British-Israel is repudiated without being considered, and condemned without being studied. We have met many such cases. Here is a recent specimen.

(1) We were lately in Manchester; and there we met an old and valued friend—a very prominent Christian gentleman. Immediately he threw down the gauntlet.

> **"I am sorry you have taken up British-Israel," said he. "I have not taken up British-Israel," said I. "But, forty years ago, British-Israel took up me. After many years of study and consideration, I was convinced of its truth; and I dare not be 'disobedient to the heavenly vision.'"**
>
> **"Have you studied the subject?" I asked.**
>
> **"Oh dear, no!" he replied. "I have no time to waste upon such a subject. It is only an *infatuation*."**

When we parted, I left him with this gentle, but serious remonstrance :

> **" What the Almighty has revealed in His Holy Word is certainly worth your while to read and scrutinise ; and due reverence to your God and Saviour demands that its prayerful study should be regarded as a solemn obligation ; and it ought not to be called *a waste of time*. It is not ' an infatuation,' but a Divine challenge and summons to every believer."**

(2) To our amazement, we have met with really good people who actually presume to think that they possess a superior piety because they refuse to study British-Israel. Nevertheless, they persistently and systematically condemn it, and censure its advocates as heretics, as if they themselves were infallible ! Could self-deception further go ?

(3) British-Israel, if rightly understood, will be welcomed as vindicating the faithfulness of Jehovah to His ancient promises, and as establishing the integrity and authority of the Bible as His infallible Word. Hence, one important part of the Mission of British-Israel is to vindicate and validate the Old Testament in its claims to full inspiration and Divine authority.

THE ANGLO-ISRAELITES.

1.

" Is it a dream, a mere fantastic dream ?—
That searching out our earliest origin
Declares we came from Scythia to this Isle
By Northern routes, deriving from the stock
Of Abraham and Isaac, banished once
In God's disfavour by Assyrian might ;
But then migrating ever Westward—on
To dwell at last, using the English tongue
In various climes, 'neath one uniting flag ?

2.

For so some learned doctors of the realm
In long discussion deal their judgment out
To win from most a supercilious smile,
Condemning them unheard, while some dispute
With many an implement of fact and date—
Losing their heads or tempers. May the Truth—
So long debated—in the end prevail.

3.

Yet doth the story fascinate and soothe;
That links us up with David's radiant youth,
Or Joseph's innocence so sorely tried;
That takes us back to Boaz and his corn,
And that fair widow reaping for her bread.

4.

Glows not our heart to see the prophet old,
After strange travel, mate his tender ward
With Ireland's Royal blood, then wait his end
Beside the remnant of King David's stock
His patient zeal had saved; his failing eyes
Soothed by the verdure of the Emerald Isle?

5.

Besides, if this our derivation be,
It shows a purpose in our wanderings wide
On varying Continent and many a sea—
Giving them consecration. Should not this
Inspire each life, to further God's design
To show His Word to every land and clime,
And join in Christ, His family—mankind?

D. DAVENPORT. *By Permission.*

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PART TWO.

The Rebellion at Jerusalem.

Chapter III.

Jehovah and the Rending of the Kingdom.

THE GATHERING OF THE STORM.

1. As is well known, up to the year 975 B.C. the people of Israel formed one nation, which represented the Kingdom of God on earth. In that year, however, at the death of King Solomon, the nation was divided into two nations.

2. Looking back from that date for about four hundred years, we see that there had taken place during that period occasional outbreaks of animosity among the Twelve Tribes of Israel. We observe it in the rebellion of Korah and in the events of the time of Jephthah.

Num. 16 and Jud. 12.

3. It is also noted frequently in the Books of Judges and of the First Book of Samuel. On one occasion, indeed, the Tribe of Benjamin was almost exterminated. Moreover, the story of the First Book of Samuel makes it quite clear that Saul's rule was not congenial to Judah. On occasions, the expression "All Israel" is used, when Judah is excluded. 1 Sam. 18.16.

4. In the days of David, there was a painful quarrel between Judah and the men of Israel; and there were signs even then of the impending separation of the Ten Tribes. 2 Sam. 19.41-43.

5. But forty-eight years afterwards, when Solomon died, and his son Rehoboam came to the throne, the Ten Tribes rebelled, and, under Jeroboam, formed the Northern nation; while Judah, along with Benjamin and certain Levites formed the Southern nation. 2 Chron. 11.12-14.

THE NATIONAL TITLES OF THE TWO NATIONS.

1. The Northern nation, which consisted of the Ten Tribes, was known under the following National Titles:

"Israel."	"The Kingdom."
"Ephraim."	"The House of Israel."
"Isaac."	"The House of Joseph."
"Samaria."	"The Ten Tribes."

2. The Southern nation which consisted of the Two Tribes of Judah and Benjamin with a number of Levites and, probably, some of the Simeonites "and of the children of Ephraim and Manasseh" —1 Chron. 9.3—was known as "Judah," the "House of Judah," or "The Jews." But, possibly, sometimes, owing to the absence, by banishment to Assyria, of Ephraim-Israel, the Jews were designated in the New Testament and in portions of the Old Testament also, by the name of "the House of Israel."

3. The Capital of the Northern nation was the city of "Samaria." The Capital of the Southern nation was "Jerusalem." For the sake of clearness, we shall, in these pages, frequently refer to the Ten Tribes as "Ephraim" or "Ephraim-Israel" and to the Two Tribes as "Judah" or "Judah-Israel," or "the Jews."

HOW THE DIVISION AROSE.

1. The Division into two nations was an event of very great importance not only to the Chosen People themselves, but also to the whole world. Nevertheless, it is generally referred to by our opponents as merely "an unfortunate schism," and as "a sinful split." But the correctness of either of these phrases cannot be maintained; for it is clear from 1 Kings 12.24 that it was all in keeping with God's plans and purposes, as we shall presently shew.

2. As to the ethical character of the rebellion of the Ten Tribes, there is no need to enter into discussion in reference to the permissive will of God and the active will of God, to which opponents devote so much space. It is the fact of the *Divine intervention at all* which really matters. Neither Mr. Pitcairn nor Mr. Goodman appears to grasp the momentousness of that intervention.

3. Although, to all appearance, the disruption was entirely due to human instrumentality—as is often the case in the carrying out of Divine purposes—nevertheless, it was *the Act of God.* Rehoboam, by his oppression and cruel threatenings; and Jeroboam, by his ambition, were the chief instruments or agents in the disruption, or revolt. But, unknown to themselves, there was some hidden, mysterious, but beneficent purpose of Jehovah which, in due time, would be revealed.

JEHOVAH, AND THE DIVISION OF THE NATION.

As to the rending of the Kingdom, or the division of the Twelve Tribes into two nations:

1. It was Divinely Pre-determined. We should naturally have expected that the Chosen Race would continue as one people ; but, as if to prevent this idea, the Holy Spirit has recorded that :

> **" The King hearkened not unto the people ; for it was a thing *brought about of the Lord*, that He might establish His Word." 1 Kings 12.15.**

2. It was Divinely Predicted. Seventeen years before the disruption took place, we read that :

> **" The Lord was angry with Solomon, and said . . . Forasmuch as thou hast not kept my covenant and my statutes which I have commanded thee, *I will surely rend the Kingdom from thee*, and *will give it to thy servant*." 1 Kings 11.9-11.**

3. It was Divinely Emphasised. Eight years later, the Word of God came to Jeroboam, by Ahijah the prophet, as follows :

> **" Behold, *I will rend the Kingdom* out of the hand of Solomon, and will give Ten Tribes to thee : . . . . . because they have not walked in my ways. . . . . And I will for this afflict the seed of David, but *not for ever*." 1 Kings 11.31, 33, 39**

4. It was Divinely Maintained. God not only foreshadowed, predicted, and emphasised the disruption, but He also *maintained* it. For, when Rehoboam marshalled an army of " warriors," 180,000 strong, to make war against Jeroboam, and to bring the Ten Tribes back to himself, the Almighty intervened, and sent the prophet Shemaiah to Rehoboam and his people with this message and command :

> **" Ye shall not go up, nor fight against your brethren the children of Israel : return every man to his house ; for *this thing is of me*." 1 Kings 12.24.**

Thus, the Almighty not only hindered the healing of the national division ; He actually *prevented* it.

5. It was Divinely Accomplished. Eighteen years later, God sent Ahijah again with a solemn warning in these words :

> **" Go tell Jeroboam, Thus saith the Lord the God of Israel, Forasmuch as *I exalted thee* from among the people, and made thee prince over my people Israel, and *rent the Kingdom away* from the house of David, and gave it thee."**
> **1 Kings 14.7, 8.**

6. It was Divinely Explained. The human side of the revolt is told by the writer of the Second Book of Kings, which is generally conceded to have been written or compiled by Ezra, who was the leader of the second detachment of captives that returned from Babylon. He wrote as follows :

> **" The children of Israel had sinned against the Lord and walked in the statutes of the nations. . . . Therefore, the Lord was very angry with Israel. . . . The Lord rejected all the seed of Israel, and afflicted them. . . . For *He rent Israel from the house of David*, and they made Jeroboam, the son of Nebat, King."** **2 Kings 17.7, 8, 20, 21.**

7. It was Divinely Approved. God signalised His accomplishment and approval of the rending of the Kingdom and of the division of the nation, by making a most gracious offer of support to Jeroboam, who was the leader of the revolt and the first King of Ephraim-Israel. Would He have done so, if the disruption had not formed part of the Divine purpose and plan ? This is the gracious message which He gave to Jeroboam through Ahijah the prophet :

> **" I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be King over Israel. And it shall be, if thou wilt hearken to all that I command thee, . . . and do that which is right in mine eyes ; . . . . that I will be with thee, and will build thee a sure house, as I built for David, and will give Israel unto thee."** **1 Kings 11.37, 38.**

8. Thus, we are enabled to see that the rending of the Kingdom, from the Divine side, was not "an unfortunate schism," or "a sinful split," or "a sad calamity," or even a "political revolution." It had behind it, and controlling it, the fore-ordaining, eternal counsels of God; and it took place for great, beneficent, well-defined, and Divine reasons. From the passages which have been quoted in reference to the rending of the Kingdom, it is clear—as Dr. Llewellyn Thomas says:

> (1) **That it was God's doing entirely: "*I will rend*"; "*I will surely rend*"; "*This thing is from me.*" 1 Kings 12.24.**
>
> (2) **That the immediate cause was the sin of the King and his people.**
>
> (3) **That it was in the nature of a chastisement of the seed of David.**
>
> (4) **That it was not to be perpetual.**[1]

9. As the Rev. Dr. Graham Scroggie says:

> **"Israel revolted from Judah. But observe that this human folly was also a *Divine fulfilment*; so mysteriously do the wheels of history interlock."**[2]

THE DIVINE INTERVENTION A VITAL CONSIDERATION.

1. A clear perception of the Almighty Hand of God in the rending of the Kingdom is of the utmost importance. The failure of opponents to recognise this Divine intervention, vitiates the whole of their well-meant disquisitions; for the distinction between Ephraim-Israel and Judah-Israel, from the very time of the disruption—and even before it—right down to the final and glorious re-union,

1. *God and My Birthright, p.* 167.
2. *Daily Notes,* Oct. 22nd, 1929.

which will take place at the end of "the latter days"—this is vital in the controversy.

2. Some opponents admit "the Divine acquiescence in the disruption." But the testimony of Holy Scripture that "it was a thing that was brought about by the Lord" goes far beyond mere "acquiescence," and indicates positive approval and an active agency in causing the disruption, and in bringing it about.

Chapter IV.

The Amalgamation Theory and the Prophets.

Students are agreed about the fact of the Ten-Tribed rebellion ; about the tribal Division ; about the formation of the two nations ; and about the captivities to Assyria and Babylon. But it is at this point that controversy begins. Did the rebellion ever come to an end ? Did the divided nations ever, as such, become reunited ? What saith the Scripture ?

A FICTITIOUS THEORY.

Both Mr. Pitcairn and Mr. Goodman contend :

1. That the Ten Tribes changed their minds, gave up their rebellion, and went back to Judah in large and representative numbers, before the Assyrian Captivity took place. But particularly—

2. That when, many years afterwards, the Jews returned to Jerusalem at the end of their Babylonian Captivity, the Ten Tribes in Assyria had been "fused with them," and that they returned to Palestine along with them ;

3. That from that time the Ten Tribes have been incorporated with the Jews, and represented by them as God's re-united and elect nation.

4. This theory goes by the name of the Amalgamation Theory. It receives no support from Holy Scripture ; and it is flatly contradicted by Josephus, the ancient Jewish historian, and other Jewish

authorities—as will be shewn in later chapters of this book.

HOW THE " AMALGAMATION THEORY " ORIGINATED.

1. As Mr. Pitcairn and Mr. Goodman champion this theory, it is a strange thing that neither of them makes any attempt to explain when and where the amalgamation of the two nations took place, and under what circumstances it was brought about. But it is Biblical authority that we demand, not inferential guess-work.

2. We may well ask : Whatever can have led to the invention of this strange theory ? The answer is given to the question by Bishop Newton in his " Dissertation on the Prophecies." He says :

> **" The difficulty of finding out the habitations of the Ten Tribes hath induced others to maintain that they *returned* into their own country *with the other two Tribes* after the Babylonish Captivity."**

3. So, the theory originated in acknowledged ignorance. It is a mere expedient. It is now defended with ever diminishing confidence.

4. The Book of Esther proves conclusively that a " multitude " of Jews remained in the Persian Empire until at least 514 B.C., that is to say, twenty-seven years after the Babylonian return ; so it could only have been a small part of Judah that returned to Judea. Est. 9.30 ; 10.3.

5. There are two reasons why Israel did not return with the Jews :

(1) **The Captivities of Israel and Judah were located some 500 miles apart ;**

(2) **The main body of Israel had regained their freedom at the downfall of the Assyrian Empire, and had migrated to Arsareth.**

6. The Book of Micah plainly teaches that the Jews who " halted " were to become " *a remnant,*" while Israel " that was cast afar off," is to become " *a strong nation.*" This language does not agree with their amalgamation at some period before the final restoration which is to be associated with the Kingdom-Age. Till then they would be separate.

7. How slow some errors are in dying ! But this amalgamation-assumption is now only lingering upon its deathbed.

CONGRATULATIONS AND A BROTHERLY PROTEST.

1. We congratulate Mr. Pitcairn upon the excellent spirit and tone of his pamphlet. In so far as personalities are concerned, it is a model of Christian controversy ; and it is indirectly helpful in our investigation. He is a courteous gentleman with whom it is a pleasure to discuss a difference of opinion.

2. Unfortunately, Mr. Goodman manifests a different spirit and sounds another tone. Notwithstanding his sincerity and zeal, his unmistakable contempt for British-Israel prevents him from grasping the situation, and even from giving an adequate examination and a just estimate of the arguments and facts which he opposes.

3. In his conversations, his letters, and his

pamphlet, British-Israel, under our advocacy, is denounced by him as :

" Folly."	" Absurd."	" Daring."
" False."	" Dangerous."	" Falsehood."
" Hobby."	" Nonsense."	" Atrocious."
" Rubbish."	" Fads " & " a Lie."	" Tomfoolery."

4. His pamphlet throws no light upon the subject ; but, in view of such epithets and his implications of dishonour, Lady Peirse, who presided when we lectured at Bath, might well remark that " Mr. Goodman gave away his case before he began." What a pity that he should have used such language ! Moreover, his arguments are mainly assumptions and misinterpretations which only need to be weighed in the balances of the Sanctuary to prove that they possess neither value nor cogency.

THE TWO NATIONS AND THE PROPHETS.

1. Now, it should be particularly noticed that neither the major nor the minor prophets appear in the Old Testament until about two hundred years after the division among the Twelve Tribes. What, then, did they find was the condition of God's chosen people ? Was there any sign of amalgamation among them ? Not a scintilla.

2. The prophets found them still divided into two nations ; as separate as France and Italy, or as Britain and America. They found them, indeed, in bitter antagonism ; frequently at war with each other ; in grievous apostasy from God ; and fast hastening to the Assyrian and Babylonian Captivities.

3. They had separate kings, separate administrations, separate national alliances, and, of course, separate national titles. The national title of the Ten Tribes was "Israel," or "Ephraim," because the Tribe of Ephraim had become the Tribe of the birthright, owing to the sin of Reuben. The national title of the other Two Tribes was "Judah," or "the Jews." It was during this state of affairs that the prophets commenced their ministry—some residing in the territory of Israel, and others in that of Judah.

4. But in what terms did the prophets address these two nations? By what titles did they call them? Can there be any doubt? Could they address them otherwise than as "Israel" and "Judah"? "Israel" being the title which the Northern nation had decided to retain; and "Judah" being the title which the Southern nation had decided to assume? Hence, we find that all through their writings—whether of warning or rebuking, or directing, or consoling; and whether their words were historical or prophetical, the prophets recognised the separated condition of the two nations, and, accordingly, addressed them by their chosen and well known national titles. Hence, when the two nations were addressed or spoken of in their individual and *national* capacity, "Israel" would mean the Kingdom of "Israel," and "Judah" would mean the Kingdom of "Judah."

5. The prophets write also of Israel and Judah as being separate peoples *in* "*the latter days*," or the days of the Gospel Dispensation. Ezek. 37.

THE TITLES OF THE TWO NATIONS,
AND THE NAMES OF THEIR TRIBES.

The Nation of Israel.	*The Nation of Judah.*
The Tribes which formed the Constitution of Israel were: Ephraim, Manasseh, Reuben, Issachar, Zebulun, Gad, Asher, Dan, Naphtali, and, possibly, part of Simeon.	The Tribes which formed the Constitution of Judah were: Judah, Benjamin; some of Levi, and, probably, some individual members of Simeon, Ephraim and Manasseh.

1. From the above Table, the reader will easily perceive that *there was no Tribe of Judah in Israel*, and that *Israel was not Judah.*

2. As the separation into the two nations took place many years before any of the major or minor prophets wrote; therefore, the Israel known to Isaiah, Jeremiah, Ezekiel, the minor prophets, Our Lord, the Evangelists, and the Apostles, had no *tribe* of Judah in it. Israel, as known to all of these writers, *was a non-Jewish people.* Israel has remained a non-Jewish people to this day.

THE SPIRITUALISING THEORY.

1. The Amalgamation theory is hopelessly discredited in the presence of the Bible, and equally so is The Spiritualising Theory, which argues that the various promises which are addressed in the Scriptures to Israel are to be *spiritually* understood, and applied only to the New Testament *Church* of all ages, nations, creeds and climes.

2. Now, the prophecies relating to the Jews—whether those prophecies are warnings, threats, or promises of blessing—are admitted to be literal; and it is admitted also that those prophecies and promises have been literally fulfilled and are being literally fulfilled to-day. Why, then, should a spiritual theory be applied to the prophecies and promises which relate to Israel? The theory has no *locus standi*. That a spiritual significance may also attach to many literal prophecies we readily acknowledge; but we protest against the theory which regards the literal interpretation as "carnal," and buries the plain, literal sense in some patristic or medieval vagary.

THE LATE LORD BISHOP RYLE CONDEMNS IT.

This is what his Lordship wrote about the spiritualising theory:

1. "I think we have made great mistakes; and it is high time that we should confess it.

2. "I believe it is high time for the Church of Christ to awake out of its sleep about Old Testament prophecy. From the time of the Old Fathers, Jerome and Origen, down to the present day, men have gone on in a pernicious habit of 'spiritualising' the words of the prophets until their true meaning has been well nigh buried. . . . It is high time to cease from explaining Old Testament prophecies in a way not warranted by the New Testament.

3. "What right have we to say that the words Judah, Zion, Israel, and Jerusalem ever mean

anything but literal Judah, literal Zion, literal Israel, and literal Jerusalem? What precedent shall we find in the New Testament? Hardly any, if, indeed, any at all.

4. "I can only discover three senses in which the word Israel is used:

(1) **It is one of the names of Jacob;**

(2) **It is the name given to the whole Jewish Twelve Tribed nations;**

(3) **It is a name given to the Ten Tribes which separated from Judah and Benjamin, and became a distinct Kingdom—often called 'Israel' in contradistinction to the Kingdom of Judah.**

5. "Have promises been held out to Israel? Men have been told continually that they are addressed to Gentile saints. Have glorious things been described as laid up in store for Israel? Men have been incessantly told that they describe the victories and triumphs of the Gospel in Christian churches! Against that system I have long protested; and I hope *I shall always protest as long as I live.*

6. "Where, in the whole New Testament, shall we find any plain authority for applying the word 'Israel' to any one but the *Nation* Israel? I can find none."

7. Such is the published testimony of his Lordship, Bishop J. C. Ryle, one of the ablest Evangelical Bishops that ever adorned the Episcopal Bench of this country.

Chapter V.

Did the Ten Tribes Relent?

THE QUESTIONS IN DISPUTE.

1. Was the division among the Tribes to be merely temporary and brief, and gradually brought to an end by migrations from Israel into Judah, as previously suggested by our opponents? Or did the Ten Tribes amalgamate with the Two Tribes during the Assyrian and Babylonian Captivities?

2. Did the Ten Tribes, at the termination of the Babylonian Captivity return with the Jews to Jerusalem, incorporated with them as a united nation? And did the House of Judah as a whole, from that time—as our opponents contend—become, in a national sense, representative of the Twelve Tribes?

3. Or, on the other hand, was the separation to continue for many centuries, until, through Divine mercy, the Ten Tribes would be brought nationally under the New Covenant through the preaching of the Gospel; and, in due course, enter upon a career of Divine favour and of wonderful Divine prosperity? This is the contention of British-Israelites.

ISRAEL'S VISITS TO JUDEA.

1. Now, in spite of the division between the Northern and the Southern Kingdoms, there was evidently a Godly remnant in Samaria who occasionally sought for the Services of the Temple

at Jerusalem. For Jerusalem was not only the Metropolis of the Holy Land; but it was also the Divinely appointed place for the national assemblies which continued to be held three times every year for public worship and for the offering of special Sacrifices. With the exception of the Levites, however, the visits were not migrations but only occasional *religious visits*—somewhat resembling our present-day Religious Conferences or "Keswick Conventions."

The book of Tobit supplies conclusive evidence of the presence and activities of this Godly remnant.

2. The truth is that, apart from the Tribe of Benjamin, the only actual migration into Judah which took place after the disruption was that of the priests and Levites, who went to reside in Judah, because "Jeroboam had cast them off from executing the priest's office unto the Lord." They evidently migrated to Jerusalem, in order to obtain employment in the service of the temple. And even Benjamin's migration was only for a limited period.

3. The Benjamites really belonged to Israel; but by Divine direction, they were loaned to Israel-Judah, in order, as God said, that:

> **"David, my servant, may have a lamp alway before me in Jerusalem." 1 Kings 11.36.**

4. To these were added a few families from the other tribes who happened already, before the disruption, to be resident within the borders of Judah:

> **"As for the children of Israel which *dwelt* in the cities of Judah, Rehoboam reigned over them." 1 Kings 12.17.**

This, probably, accounts for the presence of Anna the prophetess of the Tribe of Asher, at Jerusalem, when the infant Christ Jesus was brought to the temple to be dedicated. Luke 2.36-38.

5. To some extent, these Israelites would be from among the Simeonites, who, probably, from periods long before the disruption, dwelt in their seventeen Judean cities. Joshua 19.1-9. Hence the expression, "All Israel in Judah and Benjamin." 2 Chron. 11.3.

That is to say, when the disruption took place, under Jeroboam, some Simeonites probably decided to continue to reside in Judah, and to throw in their lot with the Judahites who, by and by, were given the name of "Jews." It is probable also that "some of the children of Ephraim and Manasseh dwelt in Jerusalem" before, or at, the time of the disruption. 1 Chron. 9.3.

6. It will be recalled that the Tribe of Simeon had no territory allotted to them in Ephraim-Israel. They were "scattered" according to the prophecy of the patriarch Jacob. Gen. 49.5-7. But, as the inheritance of the Tribe of Judah was "too much for them," to the Tribe of Simeon were generously granted seventeen of their cities. Josh. 19.1-9.

7. But, while it is evident from 1 Kings 12.17 that certain families of Ephraim-Israel had, *before the disruption*, settled in the land of Judea, it is equally evident that their numbers were small and insignificant; and that their Migration had in no degree affected the national position of the Northern Kingdom.

8. It is also conceivable that individuals, after the *disruption*, may possibly have left Samaria to reside in Judea for *family and trade reasons*; even as individual Jews, for the same reasons, may have gone to reside in Samaria. But there is no record in the Bible of the Ten Tribes, as such, returning to Judah and settling there. Whatever evidence is available confirms the fact of their continued and persistent separation.

MIGRATIONS INTO JUDEA WERE FINANCIALLY IMPROBABLE.

1. Migrations would have involved *Higher Taxation.* By the Law of Moses, the payment of the first and second Tithes was an *annual* affair. This Law would be observed by Judah-Israel. But, according to Amos 4.4, in Ephraim-Israel—where the Law was ignored—the taxation was levied only once in *three* years.

Now, it would require a very godly Israelite to migrate southward to Judah in the hope of picking up a farm in the confines of Jewry, with the certainty of the taxation thereon being threefold what it was in his abandoned holding in Ephraim-Israel.

2. Migrations would have involved *depreciated Sales.* If many of the farmers abandoned their holdings in Ephraim-Israel, what prices would they be likely to get for their lands when there was such a glut of farms in the market? Only a very diminished one.

3. Migrations would have involved *Severe Competition in Judah.* What exaggerated prices Israel would have to pay for farms in Judah, if so vast a

number of Israelites were competitors at the same time in the open market !

4. Migrations would have involved *submission to the rules of Jubilee.* It should be remembered that under the Mosaic Law, every one of the holdings in Judah would have to be surrendered to the Jews from whom they have been purchased, and that without delay, as soon as the year of Jubilee came round.

5. If our opponents will consider these points, while at the same time bearing in mind the selfishness of human nature ; and calmly reflecting upon the business instincts of our Jewish brethren ; they will, we think, come to see that general migrations into Judea would not only be improbable, but also financially impracticable.

RELIGIOUS VISITS NOT NATIONAL MIGRATIONS.

Let us look in detail at Israel's visits to Jerusalem. Four of these are recorded ; but not one supports our opponents' contention.

1. *The first visit to Jerusalem* is recorded in 2 Chron. 11.16, 17 :

> **" Out of all the Tribes of Israel, such as set their hearts to seek the Lord, the God of Israel, came to Jerusalem, *to sacrifice* unto the Lord, the God of their fathers." 2 Chron. 11.16, 17.**

We are told that " they strengthened the Kingdom of Judah and made Rehoboam the son of Solomon strong." But for how long ? The next verse tells us that it was " *for three years.*"

Not a single word is said about taking up their residence in Judah, or about transferring their alle-

giance to Rehoboam. But the inspired statement is explicit: They came to Jerusalem "*to sacrifice* unto the Lord." They came for religious worship and fellowship; but, for some good reason, they remained "three years." After that, their visit appears to have terminated.

What that "good reason" was is shewn in the Septuagint version, which reads thus:

> **Jeroboam "*cast out* from the Tribes of Israel those who set their heart to seek the Lord God of Israel."**

It was natural that, when "cast out" by Jeroboam, the Godly Israelites should prolong their visit to Jerusalem, until, under some favourable circumstance, they could safely return to their homes in the Northern Kingdom. In the meantime, their presence in Jerusalem, would cheer the King, and, of course, would "strengthen the Kingdom of Judah." But there is nothing here to indicate the absorption of one Kingdom by the other.

2. *The second visit to Jerusalem* occurred in the reign of King Asa, during the Revival recorded in 2 Chron. 15.9-15. We read that:

> **"They fell to him out of Israel in abundance, when they saw that the Lord his God was with him." "They *sacrificed* unto the Lord . . . and entered into the covenant to seek the Lord." 2 Chron. 15.9-15.**

But not a word is said about any of them leaving their homes and farms and taking up their abode in Judah. True, their descendants seem to be referred to in 2 Chron. 34.9; but this cannot mean the complete absorption of the three Tribes which are mentioned, or any absorption at all of the other

seven Tribes which are not even mentioned. Here again there is no evidence of settlement but only of visiting, worshipping and sacrificing.

3. *The third visit to Jerusalem* took place under King Hezekiah. By personal messengers he invited all Palestine to :

> **" Come to the House of the Lord at Jerusalem, to keep the Passover unto the Lord, the God of Israel." 2 Chron. 30.1-27.**

But we read that some of the Ten Tribes " laughed them to scorn and mocked them ; " while, however, many who belonged to five of the Tribes welcomed the invitation. They are mentioned in the Divine record as " the congregation which came out of Israel."

But, did they settle in Judea ? Did they merge themselves into the Tribes of Judah and Benjamin ? Did they become Jews ? On the contrary ; the inspired Record informs us that when the festival was over :

> **" Then *all* the children of Israel returned, *every man to his possession*, INTO THEIR OWN CITIES." 2 Chron. 31.1.**

What a pity it is that neither of our opponents mentions that these visitors " came to sacrifice " and that at the close of the second seven days of extended Services, they " all returned, *every man to his* possession, *into their own cities* ! "

4. *The fourth visit to Jerusalem* occurred in the reign of Josiah. This also was a Passover Feast at Jerusalem, which was accompanied by a religious revival. It occurred, however, ninety-one years after the Assyrian Captivity. Josiah was a real religious reformer ; and he not only " purged

Judah and Jerusalem " from their flagrant idolatry, etc., but we read that :

> **" So did he in the cities of Manasseh and Ephraim and Simeon, even unto Naphtali." 2 Chron. 34.6.**

We also learn that after the Temple had been cleansed and repaired,

> **" The money was brought into the house of God which the Levites, the keepers of the door, had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem." 2 Chron. 34.9.**

But here again, not a single word is recorded to the effect that the national Division was healed, or that the members of the Israel-Tribes who are mentioned had gone back to Judah and had thus become " Jews." Indeed, the Ten Tribes, as such, were in the thraldom of the Assyrian Captivity at the very time.

WHO CONSTITUTED THE " REMNANT " ?

1. We frankly confess that we do not know. Some think that the " remnant " formed part of the descendants of the poor, the aged, and the young whom Shalmaneser had allowed to remain in Palestine. For financial reasons, it was not thought worth while to deport those to Assyria. Others think that they were descendants of some who had perhaps escaped before Shalmaneser's last conquest. Others, again, are of opinion that they were small parties who had escaped from Assyria.

2. We do not think it wise to conjecture in such matters as this ; but we think the following quotation is, on the whole, the most likely to be

correct. It is from the "*Critical and Explanatory Commentary*," whose Authors were very scholarly and Godly men, but, so far as we know, not British-Israelites :

> **"It is necessary to observe, that after the destruction of Samaria, by Shalmaneser, the 'remnant' that continued on the mountains of Israel maintained a close intercourse with Judah, and looked to the sovereigns of that Kingdom as their natural protectors. Those Kings acquired great influence over them."**[1]

Yes ! "close *intercourse* with Judah," but no evidence that Israel *united* with Judah.

THE EVIDENTIAL VALUE OF THE VISITS.

1. The Biblical record of these four visits gives no support whatever to the theory of general migrations ; while the record of the third visit contradicts the theory entirely.

2. But, even supposing, for a moment, that considerable numbers from the Northern Kingdom did migrate into Judah, their migration could not dispossess the remainder of the Ten Tribes who did not migrate ; nor did it in any degree—so far as Scripture testimony states—affect their separate and national position. These Israelites continued to reside in their own territory, until, in the year 721 B.C., as an undisputed historical fact, they were carried away as captive slaves to Assyria. What saith the Scripture ?

> **"The Lord was very angry with Israel, and removed them out of His sight : there was none left but the Tribe of Judah only "—that is, in all probability, the *House* of Judah. 2 Kings 17.18.**

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[1] Vol. 2 : *p.* 572.

3. What, then, became of these Assyrian captives? Were they lost? Buried among the nations? If not, Where are their descendants to-day? One thing is certain, namely: There was no general merging of the Ten Tribes among the Jews prior to the Assyrian Captivity. To all intents and purposes, they were as separate and distinct at the beginning of the Captivity as they had been for the previous two hundred and fifty years.

THE TWO CAPTIVITIES.

The moral decay continued to spread in both nations, "till there was no remedy." 2 Chron. 36.16. The judgment of God must inevitably fall upon the apostate people. In the year 721 B.C. the Tribes of Ephraim -Israel were carried away captive to Assyria; and about one hundred and thirty years later the Tribes of Judah-Israel were conquered by Nebuchadnezzar and deported to Babylon, where they entered upon their seventy years' captivity.

PART THREE.

The Voice of Prophecy.

Chapter VI.

Mr. Pitcairn and The Prophets.

HIS CHIEF ALLEGATIONS.

Mr. Pitcairn accuses British-Israel of "two great assumptions"; and he asserts that "the whole structure of Anglo-Israel rests upon them." Those so-called "assumptions" he expresses in the following terms:

1. "That the separation of Judah and Israel was a *permanent one*," and that there is "an enduring separation between the Jews and Israel."

2. "That the Ten Tribes in, or after, the Captivity, became Lost Tribes."

OUR GENERAL REPLY.

1. As regards his first allegation, someone has misled him. We have read British-Israel literature very extensively during the last fifty years; and we have never once met with such an idea. The allegation is an invention.

While we maintain that the closing books of Bible-history leave Israel and Judah in separation from each other, we hold that Bible-prophecy reveals them in the future as reconciled and united in the Kingdom-Age; as Divinely pardoned and recovenanted; and as dwelling representatively and unitedly in the Holy Land under the personal

reign of the Lord Jesus Christ, their welcomed and crowned Messiah.

2. As to Mr. Pitcairn's second allegation, however, he states our contention exactly. But what he stigmatises as an " assumption " is, indeed, historical *fact*. We do maintain that the Ten Tribes became *lost* while in captivity. But we rejoice to believe that they have now been found in the Celto-Anglo-Saxon people of the British and American nations—redeemed and recovenanted through the redemption which was accomplished on the Cross of Calvary. They occupy to-day the identical position to which Israel was assigned, and they are fulfilling—in spite of much unworthiness—the very mission which Israel was predicted and chosen to execute.

3. Mr. Pitcairn, on the other hand, contends that the Ten Tribes were never lost ; that, at the end of the Babylonian Captivity, Israel and Judah were reunited ; and that " Israel as well as Judah, in part at least, returned to their own land." He asserts, indeed, that " from the time of Cyrus on, they have lived as a reunited nation."

4. But " What saith the Scripture ? " And what says Josephus ? And where is there even a tittle of evidence that the glorious patriarchal promises which were made to ancient Israel, are now being fulfilled, or have ever been fulfilled by the Jews, in any way, or to the slightest extent ?

5. Yea, we may go still further, and ask : What says Esdras ? And what of the testimony of those Israelitish gravestones in the Crimea, from whose

inscriptions we know that Israel was separate from Judah down to the very life-time of our Lord.

BIBLE PROPHECY AND BIBLE HISTORY.

1. The mutual antagonism of the House of Israel and the House of Judah continued right up to the time when the Ten Tribes were carried away as captives to Assyria in the year 721 B.C.

2. About one hundred and thirty years later, the House of Judah, that is to say, the "Jews," were taken captive to Babylon, where they entered upon the seventy years of their Babylonian thraldom. In the year 536 B.C., their captivity ended, when about forty-two thousand of them returned to Jerusalem. Hence, the important question: Did the Ten Tribes return along with them? The answer to this question, as Mr. Pitcairn rightly intimates, is vital to the British-Israel position.

3. According to the erroneous theories of our opponents in general, the House of Israel amalgamated with the Jews in Babylon, and at the end of the Babylonian Captivity the Twelve Tribes returned together as one united nation to Jerusalem. But there is not a scrap of evidence for these theories.

4. Now, in reality, this is a question of history. Mr. Pitcairn, however, attempts to settle it mainly by an appeal to *prophecy*. But his effort is in vain. *Bible history alone* can give the decision. History deals with events which have already occurred; with actual facts which can be verified and under-

stood; while Bible prophecy, on the other hand, deals with events which are *future*, events which—owing to intended prophetical obscurity—can never be interpreted in detail until they have actually been fulfilled, and translated into well-known facts. Hence, even on most important subjects, such, for instance, as the Second Advent of our Lord, the widest diversity of opinion prevails amongst students of prophecy.

However, it is but fair, as well as respectful to Mr. Pitcairn, to examine the prophecies to which he appeals, especially as they form the main part of his pamphlet.

IMPORTANT CONSIDERATIONS REGARDING THE PROPHECIES.

1. It should be emphasised that not one of these prophecies can be shewn to refer exclusively, if indeed, at all, to the return from Babylon under the decree of Cyrus. On the contrary, on full examination, it will be seen that each text, either in its own words or in those of its context, points to some far more important return in the future—a return probably associated with, and in preparation for, the Second Advent of our Blessed Lord.

2. It is important to remember also that all these prophecies recognise the separation between the Ten Tribes and the Jews as *still existing* at the time they were written; and that they do undoubtedly predict a glorious reunion at some period in the then far distant future. But has that reunion ever taken place? Did it actually take place at the return from Babylon? Is there any evidence of this? Does it not, in fact, await the "latter days"

of the Gospel Dispensation and the crowning glory of the Kingdom-Age ?

NOTE.—It will be observed that we make frequent quotations from "*The Speaker's Commentary*," one of the most learned of its day, and prepared largely by Bishops of the Church of England ; also from the "*Scofield Reference Bible*," which was prepared by eight of the most learned and eminent American Divines, including the Rev. Arthur T. Pierson, D.D., who for many years was a regular Speaker at the Keswick Convention. When the name of Dr. Scofield only is given, "*Scofield's Reference Bible*" is to be understood.

So far as we know, none of the Authors of these valuable Commentaries has given any direct endorsement of British-Israel teaching. But our readers will perceive that their interpretations of many important parts of Holy Scripture furnish valuable indirect support to the fundamental statements of British-Israel advocates.

The same may be said of "*Bishop Ellicott's Commentary*," and the "*Critical, Experimental and Practical Commentary*," prepared by the distinguished Scottish Theological Professors—Dr. Robert Jamieson, Professor David Brown, and the Rev. A. R. Fausset, M.A.

Personal quotations are from *non*-British-Israelites unless the opposite is stated or implied.

As is usual to-day in Biblical controversy, we have quoted from both the Authorised and the Revised Versions. Each has its advantages. When the letter "M" follows a reference, it indicates the *Margin* of the Version from which its quotation is made.

Chapter VII.

Mr. Pitcairn's Prophetical Boomerang.

The various prophecies to which Mr. Pitcairn appeals, when carefully examined, are seen, in fact, to be a *boomerang*, which returns and recoils upon the person who throws it.

THE PROPHET HOSEA.

The prophet Hosea in his first chapter, under the figure or parable of an unfaithful wife, describes the apostasy of Ephraim-Israel and her consequent punishment in divorce from God לא עמי—*Lo Ammi*, "not my people." Hosea 1.1-9. But how eagerly the prophet must have looked forward to the future miracle of grace which he would announce later! Israel was to be re-betrothed, and to become once more עמי—*Ammi*, "my people."

But before this restoration and re-instatement could take place, the prophet indicates that several important events must occur:

1. Ten-Tribed Multiplicity. Notwithstanding their apostasy and their divorce, the prophet wrote as follows in the next verse:

> **"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered." Hos. 1.10.**

But there was no sign of multiplicity in the return from the Babylonian Captivity; for Ezra, who records the numbers in considerable detail, gives the total as 42,337. Therefore, the idea of the Ten Tribes being included in that total is unworthy of consideration. Evidently, they were not there.

2. Ten-Tribed Restored Sonship. Here in the same verse are the prophet's cheering words :

> **" It shall come to pass that, in the place where it was said unto them, Ye are not my people, it shall be said unto them, Ye are the *sons of the living God*." Hos. 1.10.**

This must mean that the Ten Tribes would again be brought into covenant relationship with God—into the " New Covenant " in Christ Jesus. *The Speaker's Commentary* may well append the following Note :

> **" This surely is a description of *Christian blessedness*." Compare Rom. 8.16.[1]**

In other words, this passage in Hosea evidently refers to a later time, centuries beyond that of the Babylonian return—to " the latter days " of the Gospel Dispensation.

3. Ten-Tribed Reunion with Judah under one Head. As coming after the re-covenanting of Ephraim-Israel, the prophet adds :

> **" And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one Head. and they shall go up from the land : for great shall be the day of Jezreel." Hos. 1.11.**

This point is as definite as the two preceding ones. But, we ask, Did the two nations of captives " gather together " and amalgamate while in the lands of their captivities ? Did they " together appoint themselves one Head " at the Babylonian return ? If they did, it is passing strange that neither Ezra nor Nehemiah—who were the historians of the Babylonian return—informs us of their doing so ; and to conjecture that Zerubbabel

[1] Vol. 6, *p.* 416.

was the "head" to whom Hosea alluded is the merest guess.

The Speaker's Commentary—in addition to its own note on the verse—quotes the following from Rabbi Kimchi, who lived as far back as six centuries ago :

> "This will come to pass in the gathering together of the Captivity in the days of the Messiah ; for unto the Second Temple there only went up *Judah and Benjamin*, who were carried captive to Babylon ; and the children of Judah and the children of Israel were *not gathered together at that time*."[1]

4. Ten-Tribed Divorce Rescinded. Then follows the prophet's climacteric record of Ephraim-Israel's restoration :

> "Say ye unto your brethren, עַמִּי *Ammi*—'my people,' and to your sisters, רֻחָמָה *Ruhamah*—'Compassionated.'" Hos. 2.1.

Thus, at the time referred to by the prophet, the "Bill of divorcement" would have been abrogated, and Ephraim-Israel's re-betrothal would have been accomplished ! Isa. 50.1.

This verse really belongs to the end of Hosea's first chapter, and if we contrast the particulars of the return as given in the chapter thus completed with those of the return as given by Ezra and Nehemiah, we shall find that the dissimilarities point definitely to the idea that the two accounts do not refer to one and the same event.

5. The two inspired historians—Ezra and Nehemiah—refer to the return under the decree of Cyrus, while the prophet Hosea is predicting the great and final restoration which will be associated with the Second Advent of our Lord and with His millennial glory.

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1 Vol. 6, *p.* 417.

THE PROPHET AMOS.

1. Amos was a prophet to the Ten-Tribed Kingdom, and his testimony is very important against Mr. Pitcairn's theories. In the concluding chapter of his prophecy, he gives a glowing prediction of the restoration of the House of Israel, which was to be something widely different from, and far beyond, the restoration of the House of Judah on their return from Babylon.

> **"The restoration under Zerubbabel can only be a partial, temporary fulfilment; for *it did not include Israel*—which nation is the main subject of Amos's prophecies—*but only Judah;* also Zerubbabel's Kingdom was not independent and settled; also all the prophets end their prophecies with Messiah, whose Advent is the cure of all previous disorders."[1]**

2. The prophecies of Amos concerning the future of the House of Israel are given as follows in chapter 9:

(1) They were to be "sifted," but, nevertheless, preserved. v.9.

(2) The Davidic monarchy would be restored to the land. v.11.

> **"The Messianic import of this passage—verse 11—is admitted by the ancient Jews."[2]**

(3) They would exercise authority over Idumea and other nations. v.12.

(4) The land would be miraculously fertile. v.13.

(5) They would be *settled* in the land as their permanent home; and never again be disturbed.

> **"I will *plant* them upon their land, and they shall *no more be plucked up out of their land* which I have given them, saith the Lord thy God." v. 15.**

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1 *Critical and Experimental Commentary*. Vol. 4, *p*. 562.
2 *The Speakers' Commentary*. Vol. 6, *p*. 560.

3. Several of the above signs—especially the last—were in no degree fulfilled in the return from Babylon. They evidently point to the great, Final Restoration of the whole of the Twelve Tribes in the Kingdom-Age under the sublime Sovereignty of the Monarch of the Universe—the Lord Jesus Christ.

THE PROPHET OBADIAH.

Obadiah's prophecy consists of only one chapter, and it is mainly concerned with Edom, or Idumea, the descendants of Esau. There is wide difference of opinion among students of prophecy as to the meaning of the last five verses. This shews how dangerous it is to look to unfulfilled prophecy for historical fact.

So far as we are able to judge, the verses certainly refer to the Twelve-Tribed return to Palestine at some *particularly glorious time.* But when? That is the question. It could not have been in connection with the decree of Cyrus in 536 B.C., for the signs which are given in these verses of Obadiah were not present in that return, as recorded by Ezra and Nehemiah. According to Obadiah's prophecy:

1. The returned captives were to *possess the whole of Palestine*, including "the field of Ephraim and the field of Samaria." But, as a matter of fact, the province of Samaria was repeopled by Sargon's heathen colonists after the beginning of the Assyrian Captivity. It remained in their occupation right up to the time of our Lord, and for centuries beyond; and was never again occupied by the Ten Tribes. Hence, the well-known verse:

"The Jews have no dealings with the Samaritans." John 4.10. Each of these peoples—Jews and Samaritans—was the favourite aversion of the other. Samaria was never re-possessed separately by either Israel or Judah, and it never came under their united control after the Assyrian Captivity.

2. But, not only was Esau, or Idumea, predicted to be conquered by united Israel and to be absorbed into the restored House of Judah, but they were also to become members of Jehovah's Kingdom, according as we read in the following promise of Obadiah :

> **"Saviours shall come up on Mount Zion to judge the mount of Esau, and *the Kingdom shall be the Lord's*." Obad. 21.**

3. What was, or what will be, this Kingdom ? Surely, the reference is to the Kingdom of Jehovah Himself, as, indeed, the Hebrew text indicates. *The Speaker's Commentary* has the following Note as to the millennial meaning of the verse :

> **"A promise of the *Messianic times*, when Jehovah should be exclusively the object of worship, and when the Kingdom should no longer be cooped up within the present boundaries of Judah, but should be spread throughout the world."[1]**

4. As the eminent Professor Rosenmüller truly says :

> **"There is a grandeur about the promise which prevents us from referring it to the *times of Zerubbabel* or of the Maccabees."[2]**

5. And as *The Speaker's Commentary* adds concerning the promise :

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1 Vol. 6, *p.* 573. 2 Quoted on same page.

"It will be fully accomplished only when 'the Kingdoms of this world are become the Kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.'"[1]

It is evident therefore, that the prophet Obadiah gives no support to Mr. Pitcairn's case.

THE PROPHET JEREMIAH.

Jeremiah, in his third chapter, exposes the apostasy of the House of Judah, and predicts the Babylonian Captivity as the punishment for their sin. But he tells them that, after the seventy years of their captivity, God would have mercy upon them and "bring them to Zion." Jer. 3.14.

But again we ask, When was this return to take place? Did it take place under Zerubbabel, when only 42,337 persons, from twelve years old and upwards are mentioned as returning to Jerusalem? How could that be? For the signs mentioned in the prophecy of Jeremiah are absent from the historical record of the return as given by Ezra and Nehemiah. Here are the prophetical signs:

1. The House of Judah was to "*walk—or travel—to the House of Israel.*" Jer. 3.18.

2. Both nations were to "come together *out of the land of the North.*" Jer. 3.18.

3. The return was to be accompanied by true repentance. Jer. 3.12.

4. The return was to be selective, delegative, and representative. Jer. 3.14.

"I will take you one of a city, and two of a family, and I will bring you to Zion." Jer. 3.14.

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[1] Vol. 6, *p.* 574.

5. Jerusalem was to be so fully under Divine truth and influence that she would be called "the Throne of Jehovah," and "all the nations be gathered unto it, to the Name of the Lord." Jer. 3.17

Surely this is conclusive, and ought to settle the controversy.

JUDAH'S SECONDARY POSITION?

As to Judah's secondary position in relation to Israel; and as to the continued separation of Israel from Judah until the time of the great restoration in the millennial period spoken of by the prophets; and as to Israel's predicted earlier repentance and conversion than Judah's; *The Speaker's Commentary* gives the following two paragraphs:

1. ***Shall walk*** TO ***the House of Israel.***" "The right translation of the preposition עַל *'al*—'*to*,' is important." "They shall walk *to* the House of Israel." . . . Israel is represented as the first to repent: and Judah must go to her, in order that they may come together back to the Holy Land: divided no longer into Jews and Israelites, but merged into one people.[1]

2. "***Out of the land of the North.***" "Hitzig and others object that the Jews were not carried captive like the Israelites into the Northern province of Assyria but into Babylonia. But the objection misinterprets the whole prophecy, the gist of which is that, in case of Israel's repentance, Judah must humbly seek her out, and be content henceforth to take the inferior place, as having been the more guilty."[1]

3. "***The Throne of Jehovah.***" "Jerusalem could not possibly become "the Throne of the Lord" and "all nations be gathered unto it," while Ephraim-Israel and Judah-Israel were far away in the North and still in separation, and before the time when the re-covenanting and re-betrothal of the Te Tribes had actually been accomplished."

A STRIKING PHRASE: "IN THOSE DAYS" = "THE LATTER DAYS."

1. "In those days." At a later date, commencing at the fiftieth chapter, the subject is again

[1] Vol. 5, *p.* 345.

dealt with by Jeremiah. The two prophecies are in full accord ; but the latter is supplementary, and sets forth the destruction of the Babylonian empire as well as the return of united Israel to Palestine : Jer. 50 and 51.

> **"In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together : they shall go on their way weeping, and shall seek the Lord their God." Jer. 50.4.**

2. It is very important to remember, in this connection, that the phrase "in those days"—as *The Speaker's Commentary* explains—was "a regular formula" with the prophets, and was used as an equivalent for "the latter days."[1] Consequently, its reference in the fourth verse of chapter fifty is not, as Mr. Pitcairn imagines, to the return under the decree of Cyrus, but to a return in the far distant future, after the two nations have been united, and when their restoration to the Divine favour has taken place.[1]

3. Bishop Ellicott's Note on the phrase is as follows :

> **"In those days." "No time had been named, but the phrase had become familiar for the far-off better time of the *true King in the Messianic Kingdom*."[2]—the Lord Jesus Himself.**

4. The time of the utterance of the prophecy which occupies chapters fifty-one and fifty-two, was the fourth year of Zedekiah, when Seraiah, to whom Jeremiah committed it, was sent to Babylon. Jer. 51.59, 60. In all probability it consists of prophecies which were uttered at different times and

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1 Vol. 5, *p.* 344.
2 *Ellicott's Bible Commentary.* Vol. 5, *p.* 20.

which Jeremiah had collected and summarised in order to console the Jews in their exile, and to encourage them in looking forward to the distant future when, out of the animosities of their separation and the darkness of their captivities, the dawn of reunion and final restoration would arise. The concluding chapter of Jeremiah contains a retrospective summary, even as the two previous chapters contain predictive characteristics.

5. As to the prophecy in chapter fifty, verse four, the *Critical and Experimental Commentary* gives the following note :

> "***Fulfilled only in part when some few*** **of the Ten Tribes of Israel joined Judah in a covenant with God, at the restoration of Judah to its land.** ***The full event is yet to come.*** **Jer. 31.9 ; Hos. 1.11 ; Zech. 12.10."**[1]

6. And as to the final restoration of Israel and Judah in the Kingdom-Age which will be ushered in by the Second Advent of our blessed Lord, the prophet Jeremiah goes on to say :

> **" In those days, and in that time, saith the Lord, the iniquity of ' Israel ' shall be sought for, and there shall be none ; and the sins of Judah, and they shall not be found ; for I will pardon them whom I leave as a remnant." Jer. 50.20.**

7. On this verse, the last-named *Commentary* has the following Note :

> **" The specification of ' Israel ' as well as Judah shews the reference is to *times yet to come*."**[2]

THE PROPHET EZEKIEL.

Ezekiel receives much attention from Mr. Pitcairn ; but, really, the writings of this mysterious

[1] Vol. 4, *p.* 168.
[2] *ibid.* Vol. 4, *p.* 170.

prophet tell powerfully against Mr. Pitcairn's theories.

SOME TESTING QUESTIONS.

1. There are, it is true, in chapters 20.40 and 34.13, cheering predictions of restoration of "all the House of Israel, all of them" to their own land. Moreover, in chapter thirty-six, these predictions are supplemented by gracious promises of forgiveness, of spiritual renewal, of increase of population and of national prosperity.

2. But, were those prophecies fulfilled and those promises ratified, in the return under King Cyrus? If so, where are the signs of multiplicity which are promised in chapter 36.10? Or of the people freed from "famine," being "settled after their old estates," and in "better" position than "at their beginnings," as promised in the next verse? And where are the signs of national conversion as predicted in verses 25-27?

> **"I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you. . . . and cause you to walk in my statutes; and ye shall keep my judgements and do them." Ezek. 36.25-27.**

3. Clearly, these glorious promises were not fulfilled at the time of the Babylonian return. They are still awaiting fulfilment in the Kingdom-Age.

SOME PRACTICAL PROBLEMS.

Moreover, if Israel, as suggested by Mr. Pitcairn, had actually met Judah in the lands of their Cap-

tivities, and had desired to throw in their lot with them and to return with them to Jerusalem;

1. How could they have regained their former cities and villages to dwell in? It must be remembered that the province of Samaria was occupied and dominated by Sargon's captives from heathen nations. Moreover, would not the territory of Galilee also be partially occupied? And how could Judea have found room for them?

2. Moreover, would Judah have been willing for reconciliation and amalgamation, under the prevailing conditions? Indeed, we read that, as concerning Judea:

> "**The inhabitants of Jerusalem have said:**
> **Get you far from the Lord; *unto us is this land given for a possession.*** **Ezek. 11.15.**

3. To take possession of each other's tribal territory would have been a breach of the Law of God; according as we read:

> **Every tribe shall keep himself to his own inheritance.** **Num. 36.7-9.**

4. If Israel had returned with the Jews under the decree of Cyrus, they would have violated Ezekiel's prophecy as given in chapter 4.4-9. According to the symbolic numbers there given, the punishment of the House of Israel at that time had still a hundred years to run.

5. As Ephraim, owing to Reuben's sin, had become God's "firstborn," their tribal rank was above that of Judah. For Israel, therefore, to have

stolen back to Jerusalem in subservience to Judah would have been to despise their birthright.
Jer. 31.9.

6. It was not, therefore, for Israel to go South and to join Judah, but for Judah to go North, and to join Israel. Jer. 3.18.

7. There could be no return of Israel to the Mosaic system, as they had been divorced from the Old Covenant, and would have to wait for the promised institution of the New Covenant, in the incarnation of God the Son.
Hos. 1.9, 10; Jer. 3.8; 31.31-33.[1]

THE VISION OF DRY BONES.

In chapter 36.16-38, the prophet Ezekiel predicts the re-union of the divided nation and their restoration to the favour of God. In the thirty-seventh chapter Jehovah gives in vision and symbol His method of its accomplishment. Ezek. 37.1-27.

In the vision of the Dry Bones, as *Scofield's Reference Bible* says:

> **"Verse 11 gives the 'clue.' The 'bones' are the whole House of Israel who shall then be living. The 'graves' are the nations where they dwell."**

"The whole House of Israel" in verse 11 refers to the Ten-Tribed House, as it is equivalent to "All the House of Israel" mentioned in the sixteenth verse—with "Ephraim," the chief tribe. See the contrast in Jer. 13.11—"The whole House of Israel" and "The whole House of Judah."

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1 Adapted from *Mr. J. G. Taylor's "Lost and Found."*

The order of procedure is :

1. The bringing of the people out of the heathen nations. v.12.

2. The bringing of the people " into the land of Israel." v.12.

3. Their conversion to Jehovah and His service. v.13.

4. Their being filled with the Holy Spirit. v.14.

5. Their becoming " an exceeding great army." v.10.

The fulfilment of the last three of the above conditions points to a return far beyond anything which is recorded of what took place under the edict of Cyrus.

THE SYMBOL OF THE TWO STICKS.

The two sticks represent Judah and the Ten Tribes. The prophet was to write upon each stick its own significant motto, and was then to join the two sticks one to another :

" For *Judah*, and for the children of Israel his companions " :

" For *Joseph*, the stick of *Ephraim*, and for all the House of Israel his companions." v.16.

The meaning was that the House of Israel and the House of Judah, in God's time, would be resurrected from the " graves " of their political, national, spiritual and covenantal burial, and would become

" *One nation* in the land upon the mountains of Israel ; and one *King* shall be *King* to them all." v.19-22.

Was this symbol fulfilled under the edict of Cyrus ? That it was not, it is only necessary to ask three questions :

1. Had the returned captives from Babylon a King either *named David*, or one of *David's line or dynasty*? vs. 24, 25.

2. Had they *any King at all*? Or is there any trace or suggestion of a King in the record of the return from Babylon? The reference could not possibly be to Zerubbabel, who was not a King either in fact or in name.

> "**The union effected at the restoration from Babylon embraced but comparatively few of Israel; *a future complete fulfilment must, therefore, be looked for.***"[1]

The only answer which can be given to these questions is an emphatic negative. As a matter of undeniable fact, there has never to this very day been a Davidic King of either Israel or Judah reigning in the Holy Land from the year B.C. 586 when the Temple was destroyed and the House of Judah were carried away captive to Babylon.

It was not of any human monarch that Ezekiel wrote when his prophetic vision spanned the gulf of ages, and he beheld the glories of the crowned Redeemer and of His ransomed, restored, and united Israel. It was He of whose Second Advent we read:

> "And He hath on His vesture
> and on His thigh a Name written:
> KING OF KINGS AND LORD OF LORDS."
> Rev. 19.16.

3. Did the returned captives *abide in the land "for ever?"* The prophet tells us that after the

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1 *Critical and Experimental Commentary*. Vol. 4, *p.* 346.

reunion and restoration they and their descendants were to be in perpetual occupation of the land. But the Jews were certainly driven out in A.D. 70; and they have been wanderers for eighteen centuries. It is clear, therefore, that the Ten Tribes did not go back with the Jews when they returned from Babylon.

Dr. Scofield's Reference Bible has the following important Note on Ezekiel 36.23-30:

> "**The whole passage speaks of a restoration yet future; for the remnant which returned after the seventy years, and their posterity, were continually under the Gentile yoke, until, in A.D. 70, they were finally driven from the land into *a dispersion which still continues.***" *p.* 879.

A SUMMARY OF PROPHETICAL TEACHING.

To sum up the prophetical evidence, in reference to the future return of Ephraim-Israel:

1. They were to be "a countless number." Hos. 1.10.

2. They were to be the "sons of the living God." Hos. 1.10.

3. They were to "multiply exceedingly in the land." Hos. 1.10.

4. They were to dwell in the land "for ever." Ezek. 37.25.

5. They were not to be pulled up out of it again. Amos. 9.15.

6. They were to have a Davidic King over them for ever, who would be the Lord Jesus Himself. Amos. 9.11.

7. They were to be eminent for godliness, walking in the judgments and statutes of Jehovah.
Ezek. 37.24.

"The facts, conditions, and the mode of the restoration of the Jews after Babylon in no way tally with the prophecies concerning the reunion and restoration of the two Kingdoms.

"These prophecies cannot be applied to the return of the Jews at the Babylonian Captivity. The Jews are still separate from Israel."[1]

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[1] *God and My Birthright*, by Dr. Llewellyn Thomas, *p.* 20.

Chapter VIII.

A Military Fiction about Migration.

THE ARMIES OF ISRAEL AND JUDAH.

1. How do opponents in general deal with these unquestionable facts? They meet them by a series of inferences, not one of which can be sustained in argument, and most of which are little better than fancies and guesses.

AN ERRONEOUS INFERENCE.

2. One of their chief inferences is that, the decrease in the numbers of the armies of the Ten Tribes in Samaria indicates a great diminution in their population; and that the supposed increase of the armies of Judah indicates that "*a vast number*" *of the Ten Tribes must have migrated into Judea and settled there.* Verily, this is mere speculation!

3. Now, there must always, of necessity, be some relation between an inference and the statement from which it is drawn. But where is the ascertainable relation between the supposed diminution of Samaria's armies and the conjectured migrations of the invented "vast numbers" of migrants into Judea? There is no more relation between the two parts of the sentence than in the arithmetical sum that used to puzzle our boyhood: "If a pound of candles cost tenpence three-farthings, what would a ton of coals cost?"

4. The fact is, we do not know any of the circumstances which caused the decrease in the population—if there really was a decrease. Nor do we know how many "warriors," if any, Judah

hired from the surrounding nations in order to increase her armies. Nor do we know the numbers of the standing armies of Israel and of Judah as distinct from the militia. Nor can we estimate the losses suffered by Israel from wars, plague, pestilence, earthquakes, emigration, and the three years of famine in the days of Elijah. Nor, on the other hand, can anyone tell what special circumstances, at different periods, may have led to the conscription of hosts of younger men in Judah.

5. To attempt to formulate a numerical argument upon such an uncertain and ethereal basis is unworthy of such an important subject. We need to reverence the *silence* of the Bible, as well as its explicit teaching. In our search for Biblical truth, we must tread in the footsteps of God, and not endeavour to make a pathway of our own.

THE NUMBERS OF THE ARMIES EXAMINED.

1. When the disruption took place, Rehoboam, the king of Judah, was able to raise an army of 180,000 "warriors," with which he purposed to attack the army of the Ten Tribes. His army consisted of Judah, and, for the time being, of part of the Tribe of Benjamin. 1 Kings 12.21.

2. Seventeen years after the disruption, the army of Israel numbered "800,000 chosen men"; when Abijah, king of Judah, fought against them with "400,000 chosen men." 2 Chron. 13.3. Possibly, the natural increase in Judah's army during the seventeen years' interval would be considerable.

3. In that battle, as the Bible records, the Ten Tribes lost 500,000 men. With such a heavy loss

as this, the army of Samaria would be placed in a position of serious military weakness; and the effect upon the birth-rate of Israel's population for many years to come would be disastrous. It is to be deeply regretted that opponents generally make no mention whatever of this irreparable loss of half a million of Israel's troops! It appears to us that the decrease of Israel's army in future years would be accounted for to a large extent by this tremendous defeat, and not by a supposed transfer to the army of Judah.

4. But, how had the army of Judah been increased by 280,000 during the intervening seventeen years? The answer is evident. It was not due to migrations of the Ten Tribes, but mainly to the addition to Judah of the army of the Benjamites, who were not counted in Israel's army as described in 1 Chron. 21.5, 6. It will be remembered that, tribally, the Benjamites really belonged to the Northern Kingdom; but that they were Divinely loaned for a time to Judah, according to the promise of Jehovah by Ahijah concerning Solomon:

> **"Unto his son will I give one Tribe, that David my servant may have a lamp alway before me in Jerusalem."**
> **1 Kings. 11.13.**

Now, the army of Benjamin numbered 280,000. When, therefore, these were added to Judah's army, they made the number of Abijah's forces large enough to defeat and slay half a million of Israel's "chosen men."

5. Six years later, we learn that Asa, king of Judah, had an army of 580,000 men; but it is

distinctly specified that of that number 280,000 were " out of Benjamin, all mighty men of valour." 2 Chron. 14.8. Nothing is said about migrations, however ; and as no information is given concerning the military strength of Samaria at that time, no reliable comparison can be made for that period.

THE ARMY OF JEHOSHAPHAT.

We now come to Jehoshaphat, about thirty years later ; he was a good man ; but he appears on the pages of Holy Writ as the Napoleon of Judah —full of national ambition, and fond of war and military glory. We are told in 2 Chron. 17.13-19 that his army was no less than 1,160,000—a colossal number indeed for so small a kingdom as Judah. Opponents view this large army in Judea as an absolute proof that many thousands of them must have been migrants, or settlers, from the Northern Kingdom, making no allowance for the natural increase of this prolific Tribe during that thirty-two years' interval. But their lofty castle of conjecture is built upon the sand.

ARE THE MILITARY NUMBERS AUTHENTIC ?

Considering all the circumstances, this may reasonably be doubted, as the following independent testimonies indicate :

1. **" It is probable that there is some error in these enormous numbers."**[1]
2. **" It is generally agreed that there must be some error in these enormous numbers."**[2]
3. **" These numbers have been, with good reason, regarded as corrupt by most critics. They cannot be successfully defended, either as probable in themselves ; or as in harmony**

1 *Old Testament Commentary of the S.P.C.K., in loco.*
2 *Dummelow's One Volume Commentary, in loco.*

with other statements of the military force; or of the population contained in our author."[1]

4. "In the absence of adequate data for modifying these certainly startling figures, it is well to bear in mind that we need not understand by them an army which was actually mustered in the field or on parade; but simply an estimate of the *total male population, liable to be called out for the national defence;* although, even upon that understanding, the total appears to be at least three times too great, considering the small extent of the country."[2]

DID JEHOSHAPHAT'S ARMY INCLUDE FOREIGN LEGIONS?

1. At the commencement of his reign, Jehoshaphat was in friendly relations with all the surrounding nations; and we read that:

"Some of the Philistines brought Jehoshaphat presents, and silver for tribute; the Arabians also brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats." 2 Chron. 17.11.

2. Were these nations *tributary* to Jehoshaphat? Can any one have the slightest doubt about it? But, in any case, when Jehoshaphat entered into an alliance with Ahab, in order to make war against the powerful armies of Benhadad, king of Syria, he would naturally seek the support of every man, whether as tributary, volunteer, or as hired mercenary.

3. *Matthew Henry's* Note, in regard to the "presents" which were brought by the Philistines and the Arabians, is as follows:

"Perhaps it was a tribute imposed upon them by Asa, who made himself master of the cities of the Philistines and of the tents of the Arabians."[3]

4. *The Speaker's Commentary* has the following remark on the same subject:

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1 *The Speaker's Commentary in loco.*
2 *Bishop Ellicott's Commentary, in loco.*
3 *Matthew Henry's Commentary, in loco.*

"Some of the Philistines were among Ahab's tributaries. Compare 2 Samuel 8.2; 1 Kings 4.21; 10.25. The Arab tribes who bordered Judea to the South and South East paid Jehoshaphat a fixed tribute in kind. On the wide prevalence of this practice see 2 Kings 3.4."[1]

5. It was in this way, in all probability, not by migrations from Ephraim-Israel, that the army of Judah was supplemented, and that the army of Jehoshaphat was formed. These foreign legions or volunteers may have swollen the army of Jehoshaphat by many thousands; but, notwithstanding, they would not be an integral part of the population of Judah, nor of the national army of Judah.

6. It should be borne in mind that after the disruption in 975 B.C., when the Ten Tribes and the Kingdom of Judah existed side by side for two hundred and fifty years, there was intense rivalry between them. They were constantly at war. Hostility was a marked feature. After the temporary alliance during Ahab's dynasty there was again bitter war between them, each side calling in the aid of foreign powers to help them against the other. The cleavage became wider as the years rolled by; and the political, national and religious differences became more and more acute. Thus, there was neither sign nor prospect of any general migration.[2]

7. Moreover, whatever vicissitudes the Ten Tribes passed through from the time of the disruption to the time of their Captivity, it is evident that they continued as a *separate nation* up to the

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1 *The Speaker's Commentary, in loco.*
2 *Dr. Llewellyn Thomas* in *God and My Birthright.*

time of the Captivity; that they were constantly dealt with as a separate nation; and that as such, they were destined to continue to remain until the approach of the Millennial days, when the "King of Kings and Lord of Lords" shall appear in His glory.

WHAT DOES THE HEBREW TEXT REALLY MEAN?

1. We were amazed when we began to examine the Hebrew text of 2 Chron. 17.12-19. Opponents confidently rely upon those verses as proving that the army of Jehoshaphat consisted of no less than 1,160,000 men, and that the size of that colossal army was due to "vast numbers" of Israel relenting, and migrating to Judah. But is our translation literal?

2. Apart altogether from the considerations which have already been stated in this chapter there is another point of great importance, to which we would ask the special consideration of the reader. Our own attention was first drawn to the Military Fiction by Dr. Robert Young, one of the most learned Hebraists of his day. His fame is world-wide as the author of *The Analytical Concordance* and by several Hebrew and Greek works.

3. The English translation of the verses in question, is not literal at all. We venture, therefore, to give the rendering of the Hebrew from Dr. Young's priceless volume, *The Literal Translation of the Bible*. It will be seen from that work that the verses in 2 Chron. 17.12-19 do not refer to the five Divisions of the *troops* in Jehoshaphat's army, but to the five "Heads" or Generals, who com-

manded those five Divisions, and to their subordinate " Chiefs " or Officers ; and that they deal, not with hundreds of thousands of *men*, but merely with the hundreds of the stalwarts of the Army List, or Military Staff.

4. This is *Dr. Young's Literal Translation* of 2 Chron. 17.12-19 :

> " And Jehoshaphat is going on and becoming very great, and he buildeth in Judah palaces and cities of store, and he hath much work in cities of Judah ; and the men of war, mighty of valour, were in Jerusalem." vs. 12 and 13.
>
> " And these are their numbers for the house of their fathers : Of Judah, heads of thousands, Adnah the head, and with him mighty ones of valour, 300 chiefs." v.14.
>
> " And at his hand is Jehohanan the head, and with him 280 chiefs." v.15.
>
> " And at his hand is Amasiah son of Zichri, who is willingly offering himself to Jehovah, and with him 200 chiefs, mighty men of valour." v.16.
>
> " And of Benjamin : mighty of valour, Eliada, and with him, armed with bow and shield, 200 chiefs." v.17.
>
> " And at his hand, is Jehozabad, and with him 180 chiefs, armed ones of the host." v.18.
>
> " These are those serving the King, apart from those whom the King put in the cities of fortress, in all Judah."[1] v.19.

5. The reader will observe from the above translation of 2 Chron. 17. 12-19, that the verses do not sustain the case of opponents as to the colossal army of Jehoshaphat. It is, therefore, deeply to be regretted that Commentators and Expositors in general have failed to grasp the importance of obtaining a literal translation. As a matter of fact, the verses do not deal with the numbers of the *men* who were in the army, but with the personnel of the five " *Heads*," or Generals,

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1 *Young's Literal Translation of the Bible, p.* 299.

and with the number of their subordinate " Chiefs," or Officers, of which there were 1,160.

6. So, each of the five Generals was the " Head " of a Division ; and the " Chiefs " were the ordinary Officers. How many men were comprised in a Division, or how many men each " Chief " commanded, the Bible does not say.

7. To the Authors of our ordinary English Bible we owe a great debt of gratitude ; but, here and there, they have given us their interpretation rather than a literal translation. The passage which is under review is an instance of this.

8. Now, the Authors of the Revised Version were placed in the peculiar position of being under an obligation :

> " **Not to make a *new translation*, but to revise one already existing ; and to introduce as few alterations as possible into the Text of the Authorised Version, consistently with faithfulness.**"[1]

And, as they saw no pressing necessity for revising the rendering of 2 Chron. 17.12-19, they followed, practically, in the footsteps of their predecessors. So we have :

THE CONTRAST OF THE TWO VERSIONS.

The Traditional Interpretation.		*Dr. Young's Literal Translation.*	
Adnah.	300,000 men.	Adnah.	300 Officers—not troops.
Jehohanan.	280,000 men.	Jehohanan.	280 Officers—not troops.
Amasiah.	200,000 men.	Amasiah.	200 Officers—not troops.
Benjamin.	200,000 men.	Benjamin.	200 Officers—not troops.
Jehozabad.	180,000 men.	Jehozabad.	180 Officers—not troops.

[1] *See Preface to the Revised Version.*

From the above Table, the reader should be able to form his own opinion; especially if he bear in mind the fact that Dr. Young was equally competent with any of the Revisers in the knowledge of Hebrew and of the collateral languages; and that he had the additional advantage of being entirely unfettered and unrestricted—absolutely unshackled and free in making his translation.

THE SUPPOSED ARMY OF AHAB.

When we pass from the large armies of Jehoshaphat in Judah and come to the army of Ahab in Israel, the failure of our opponents is as conspicuous as it was in their treatment of the army of Jehoshaphat. This is what they say:

> **"When the defection from North to South—that is, from Israel to Judah—had continued to the reign of Ahab, that wicked monarch could concentrate no more than 7,000 men." 1 Kings 20.15.**

1. Now, as a matter of fact, not a single text can be produced which proves any "defection" whatsoever. Religious *visits* are entirely different from defections and migrations. Moreover, our opponents' method of dealing with the army of Ahab, is misleading; for it leaves the impression upon the reader's mind that the army as a whole consisted of only 7,000 men. Let us look at the facts.

2. Benhadad, king of Syria, supported by thirty-two feudatory kings and "a great multitude" of warriors, was besieging the city of Samaria, which was situated in a mountainous region. The 7,000 men who are referred to were merely the military *garrison* of the city for the time

being. They were enduring a *siege*; and, under the counsel of an inspired but unnamed prophet, a sortie of inspection was made by two hundred and thirty-two of the "young men of the princes of the provinces." These young men "went out *first*, and at noon"; and then, they were followed by the whole garrison of 7,000. At the hour of the sortie, Benhadad and his princes were "drinking themselves drunk in the pavilions." Consequently, their army became disorganised; and Israel's forces under Ahab won a notable victory.

IMPORTANT TESTIMONIES.

The following testimonies are well worthy of consideration:

1. **"The 7,000 could never be the number of all the people in the land, nor even in the city of Samaria, who were able to bear arms: but it must mean such as were willing to go out to war on this occasion."**[1]
2. **"Considering how populous Palestine was in the time of the Israelite Kings, the smallness of this number—7,000—is somewhat surprising. If the reading is sound, we must suppose, first, that Benhadad's attack was very sudden, and that Ahab had no time to collect forces from distant parts of the country; and, secondly, that, during the long siege, the *garrison* of Samaria had been greatly reduced, till it now did not exceed 7,000 men fit for service."**[2]

2. There is no excuse for implying that the garrison of Samaria were the only warriors of Ahab: for "at the return of the year," when the season for military operations came round, Benhadad once more invaded Israel with a very powerful army. A great battle was fought in the plains, not in the mountains, as before; and, notwithstanding the vast numbers of the Syrians, the military forces of

[1] *Gill's Commentary, in loco.*
[2] *The Speaker's Commentary, in loco.*

Israel were victorious. "They slew 100,000 footmen in one day," and even compelled Benhadad to make an unconditional surrender. It is evident, therefore, that Ahab must have had a very large army; for only a great military force could have defeated the prodigious numbers of the enemy in a pitched battle that was fought on territory in which Benhadad's chariots could be deployed.

1 Kings 21.22-34.

THE TURNING OF THE TABLES.

To complete the discomfiture of opponents who may still cling to this Military Fiction, all that is necessary is to add the fact that after the lapse of fifty-one years, when Amaziah became king of Judah, we are informed by the Holy Scriptures that:

> "He hired 100,000 mighty men of valour *from Israel herself* for 100 talents of silver,"

to help him in his war against the Edomites This sum would amount to about £40,000 of our money.

So much for the alleged superior numbers of the army of Judah over that of Israel! It is a military fiction. Not a fact.

PART FOUR.

The Babylonian Return.

Chapter IX.

Did Israel accompany the Jews to Jerusalem?

THE CRUX OF THE QUESTION.

In the year 536 B.C., the Captivity of Judah-Israel came to an end through the gracious decree of Cyrus, King of Persia. It was then that about forty-two thousand Jews started on their weary journey of three hundred miles on foot to Jerusalem. Did the Ten Tribes join them and return with them? Our opponents in general confidently assume that they did. But—

IT IS CONTRARY TO PROBABILITY.

1. The hundred and thirty-five years between the two Captivities; the five hundred miles of distance between the localities of the Captivities; the ambitions, rivalries, strife, wars and bloodshed which had taken place between the two Kingdoms in Palestine; the divorced condition of Ephraim-Israel which still continued; and the fact that very many of the Jews themselves refused to leave Babylon—all these circumstances combine to render it highly improbable that many from Ephraim-Israel would join with the Jews in their return to Palestine.

2. For it can easily be understood from the Holy Scriptures that, even from among the Jews themselves, only a remnant returned to Jerusalem.

One has only to consider the Book of Esther to recognise this fact.

3. If, then, only a portion of the Jews returned, how can anyone presume to argue that "all Israel returned"? It is logically, as well as historically, unsound.

IT IS CONTRARY TO JOSEPHUS.

1. Josephus wrote about the year 70 A.D., and his testimony as the eminent Jewish historian, is of the utmost value. He was a Jew, and loyal to Jewish history and traditions, with which he was intimately acquainted. He had "no axe to grind" in this matter. Indeed, it must have been to him a source of pain to describe the weakness of the Jews in Palestine; the selfishness and disloyalty of great numbers of the Jews who preferred to remain in Babylon; and the position of the "immense multitude" of the Ten Tribes who, as he says, were "beyond the Euphrates" in his day. His evidence in regard to the Tribes who returned from Babylon is definite and unimpeachable; and it completely disproves the theory of Mr. Pitcairn and Mr. Goodman. He shows that only the tribes of Judah and Benjamin and the Levites returned to Jerusalem after the Captivity.

2. Referring to the liberating proclamation of Cyrus, Josephus says, in his *Antiquities of the Jews*:

> **"When Cyrus had said this to the Israelites, the Rulers of the *Two Tribes of Judah and Benjamin* with the Levites and priests, went in haste to Jerusalem; yet did many of them stay at Babylon, as not willing to leave their possessions."**
> **Book II. c.1, sec.3.**

3. As to the number who returned from the Babylonian Captivity, it is evident that the text of Josephus has been corrupted; but notwithstanding this, no tribes are mentioned by him in this connection but the Tribes of *Judah* and *Benjamin*.

4. In reference to the opposition which the captives encountered when they began to build the temple at Jerusalem, Josephus says:

> "When the Samaritans, who were still enemies to the Tribes of *Judah and Benjamin*, heard the sound of the trumpets, they came running together, and desired to know what was the occasion of this tumult; and when they perceived that it was from the *Jews who had been carried captive to Babylon*," etc. Book II. c.4, sec.3.

5. As another evidence that only two Tribes returned from Babylon, the following testimony of Josephus is conclusive:

> "The entire body of the people of Israel remained in that country; wherefore, there are but two Tribes in Asia and Europe subject to the Romans; while the Ten Tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers." Book II., c.5, sec 2.

6. In reference to the proclamation of Ezra against those Jews who had married heathen women since their return to Jerusalem, Josephus says:

> "When proclamation was made that all those of the Captivity should gather themselves together to Jerusalem . . . those that were of the Tribes of *Judah and Benjamin* came together in three days." Book II. c.5, 4.

IT IS CONTRARY TO THE APOCRYPHA.

1. Important confirmation is furnished by the book of Esdras, which was probably written by the same author as the book of Ezra. Although not

in the Canon of Holy Scripture, its history—although revealed in a dream, which was a frequent occurrence in those days—may be relied upon particularly in view of the fact that the excavations of the Russian Archaeological Society have so remarkably confirmed it. It tells of the escape of the main body of the Ten Tribes from beyond the Euphrates to Ar-Sareth, a region in the South of Russia, north-west of Assyria.

2. This escape must have taken place at the time when the great Assyrian Empire was falling before the new world-empire of Babylon; and it probably occurred about one hundred years after their main deportation—about thirty years before Judah's Captivity, and about one hundred years before Judah's return from Babylon to Jerusalem.

3. According to Esdras, at the time when the Jews returned to Jerusalem, the main body of the Ten Tribes were in Ar-Sareth, over a thousand miles from Babylon. This is the passage from the Book of Esdras:

> **"These are the Ten Tribes which were carried away prisoners out of their own land in the time of Hoshea the King, whom Shalmaneser, the King of Assyria, led away captive; and he carried them over the waters; and so they came into another land.**
>
> **"But they took counsel among themselves that they would leave the multitude of the heathen, and go forth into a far country where never mankind dwelt, that they might there keep their statutes which they had never kept in this land.**
>
> **"And they entered into the Euphrates by the narrow passages of the river. For the Most High then showed wonders for them, and held still the flood, till they were passed over. For through that country was a great way to go, namely of a year and a half; and the same region was called Ar-Sareth. Then dwelt they there till the latter time.**

> "And now, when they shall begin to come, the Highest shall stay again the springs of the stream that they may go through." 2 Esdras 13.40-45.

4. In the presence of these statements of Josephus and Esdras, it is hopeless for anyone to contend that the Ten Tribes joined the remnant of Judah when they returned from Babylon to Palestine.

IT IS CONTRARY TO JEROME.

Jerome was one of the most eminent of the Early Fathers of the Church. He wrote in the fourth Century. This is his testimony:

> "Unto this day, the Ten Tribes are subject to the Kings of the Persians; nor has their captivity ever been loosed." tom. 6, *p.* 7.
>
> "The Ten Tribes inhabit at this day the cities and mountains of the Medes." tom. 6, *p.* 80.

This testimony of Jerome indicates four things:

1. That Jerome knew that large numbers of the Ten Tribes had not returned with the Jews from Babylon.
2. That he knew that the Ten Tribes were still separate from the Jews.
3. That he supplements and indirectly confirms the testimony of Josephus.
4. That although he appears to contradict Esdras, nevertheless they may both be right—"the main body of the captives passing into Europe, and a large portion remaining in Media," as Dr. Llewellyn Thomas suggests.

AN ECCLESIASTICAL OBJECTION ANSWERED.

It is an impressive fact, as both Mr. Pitcairn and Mr. Goodman mention, that, when Judah and Benjamin had completed the erection of the Temple at Jerusalem, and when the sacred edifice

was being publicly dedicated to God, the priests offered a sacrifice for each of the Twelve Tribes of Israel :

> **" The priests offered for a sin-offering for all Israel, twelve he goats, according to the number of the tribes of Israel." Ezra 6.17.**

From this sacred incident, both my opponents infer that there must have been considerable, incorporated, and representative numbers of the Ten Tribes present at the time of the sacrifice.

Our reply is as follows :

1. The presentation of " a sin offering " for each of the Twelve Tribes does not prove that the Ten Tribes were there, or that they were largely represented ; especially in view of the fact that the inspired books of Ezra and Nehemiah mention only the Tribes of Judah and Benjamin—with Levites.

2. Elijah, in his conflict with the priests of Baal, when some of the Twelve Tribes were *absent* :

> **" took twelve stones, according to the number of the tribes of the sons of Jacob . . . . and with the stones he built an altar in the Name of Jehovah." 1 Kings 18.31, 32.**

3. The disruption in the Kingdom would not affect such impressive religious and ecclesiastical ceremonies as Moses had appointed ; and when we recall the circumstances existing after the return from Babylon, we shall find no difficulty in appreciating the spiritual instincts which led the House of Judah and the priests and Levites to think tenderly and hopefully of their absent

brethren who were still in the bondage of their Captivity in Assyria.

4. As Dr. D. J. Burrell, the eminent American divine, has said :

> **" There is something pathetic in the mention of these ' twelve he goats for all Israel.' Ten of the Twelve Tribes having cut themselves loose from their brethren, had little or no part in the building of this Temple ; but they were remembered ; and a place in the ' sin-offering ' was sacredly reserved for them. It was as when mothers set vacant chairs for their absent, wayward sons on Thanksgiving Day."**

5. It was natural that, on such a solemn occasion, everything should be done to express the idea of the unity of the Chosen Race.

Moreover a " sin offering " for the whole Race was very appropriate, seeing how grievously both the House of Israel and the House of Judah had sinned against the Lord.

6. But is there not another reason, and one equally as profound as any that has been hitherto mentioned ? During the Captivity, the Jews had been effectually cured of their idolatry ; and now, with the Temple erected, the priests were restoring the whole of the national forms of worship, as laid down by Jehovah in the sacred books of Moses.

7. They would remember that at the dedication of the altar of the Tabernacle, in the wilderness of Sinai, centuries ago, the number " twelve " occurred frequently in connection with the sacrifices. For instance : we read of " Twelve bullocks," " Twelve rams," " Twelve lambs " ; and then " Twelve kids of the goats for a sin offering." Num. 7.87.

8. Why, then, these " twelve he goats " at the dedication of the temple? The answer is evident. There was a " sin offering " for each of the Twelve Tribes—just as there had been from the very time of the inauguration of the Divine system of sacrifices under the leadership of Moses. The " sin offering " did not indicate Ephraim-Israel's *presence*, but their national *guilt*, and the need of Divine mercy and atonement for the whole of the Twelve Tribes.

9. And, therefore, the priests, returning from Babylon with the forty-two thousand of their brethren, desiring to obey the Divine order, and to be in line with the ceremonies of the ancient Tabernacle, offered " twelve " he goats for the sin of the Twelve Tribes of Israel, although Ten Tribes, as such, were still lost and far away in heathen lands. The priests would look eagerly forward to the time when the whole of Israel would be reunited in the land of their fathers—the Holy Land; and their " sin offering " for the absent Tribes was not only an atonement for them, but also a token of their own faith that some day the glorious re-union would take place.

We have already considered the prophecies relating to this reunion of the two Houses of Ephraim-Israel and Judah. That reunion is still in the future; and what a glorious future it will be!

10. When Ezra and Nehemiah honoured Judah and Benjamin with the title of " Israel " they indicated their recognition of the fact that, by the connection of these two Tribes with the patriarch

Jacob, they were, racially, Israelites; even as—by their separation from the Ten Tribes—they had become, *nationally*, Judahites, or Jews.

11. It is most impressive and very significant that—although both the nation and the Kingdom became divided and separated by the revolt of the Ten Tribes—nevertheless, the *ecclesiastical* union of all the Twelve Tribes still continued unbroken. This is proved by the fact that the High Priest continued to retain the twelve Precious Stones on his Breastplate—one stone for each Tribe, and each separate stone having its own separate tribal name.

Chapter X.

The Bible and the Babylonian Return.

The Holy Scriptures can never contradict historical fact, any more than they can contradict true science. And it will be found, on careful examination, that, in the matter under consideration, the historical fact is amply confirmed by the Bible. The Ten Tribes did not return with the Jews.

IT IS CONTRARY TO KINGS AND CHRONICLES.

1. In 2 Kings 17.23 we read as follows :

"So Israel was carried away out of their own land to *Assyria unto this day*." 2 Kings 17.23.

Now, it is generally agreed that the books of Kings and Chronicles were either written or compiled by Ezra. But whether he was the author or only the editor, he made himself responsible for the statement that, up to the time of his public ministry in Jerusalem, the Ten Tribes were still far away in Assyria—long after the Babylonian return.

2. In 1 Chron. 5.26 we find the same expression concerning the Reubenites, the Gadites and the half tribe of Manasseh. They comprised the first section of the captives taken to Assyria. Ezra tells us that they were there "*unto this day*."
1 Chron. 5.26.

IT IS CONTRARY TO EZRA AND NEHEMIAH.

But it is in the books of Ezra and Nehemiah that we should naturally expect the clearest and fullest information. To these let us now turn.

3. In Ezra 1.5 the returning Tribes are specified in the following terms : Ezra 1.5.

> **" Then rose up the heads of fathers' houses of *Judah and Benjamin* and the priests and the Levites, even all whose spirit God had stirred to go up to build the house of the Lord which is in Jerusalem." Ezra 1.5.**

No other tribes are mentioned. It was noble of these " fathers " to set such an example ; and their example was followed by others of the two Tribes who were not among the " fathers," but whose spirit God had stirred to join in the loyal enterprise.

4. In Ezra 2.1 there is a most important statement :

> **" Now these are the children of the *province* that went up out of the Captivity, of those which had been carried away whom *Nebuchadnezzar* the King of Babylon had carried away unto Babylon, and that returned unto Jerusalem and Judah, *every one unto his city*." Ezra 2.1.**

5. This verse makes five things perfectly clear :

(1) That the words " captivity " and " province "—not captivities or provinces—restrict the text to one captivity by Nebuchadnezzar—the Babylonian Captivity—that of the Jews. Therefore, those belonging to the Assyrian Captivity are not included.

(2) That those who returned to Jerusalem were the descendants of those whom *Nebuchadnezzar*, King of Babylon, seventy years before, had carried away from Jerusalem ;

(3) That all those who returned belonged to the one " province," the Kingdom of Judah—the Southern Kingdom ;

(4) That "every one returned *unto his city*" that is—as *The Speaker's Commentary* says—"the city whereto his forefathers had belonged."
Vol. 3, *p.* 392.

(5) That, therefore, Ephraim-Israel—the Northern Kingdom—were not among those who returned.

6. The second of the above four points is fully confirmed by Ezra 5.11, 12, where the two Tribes say:

> **"After that *our fathers* had provoked the God of heaven unto wrath, He gave them into the hand of *Nebuchadnezzar* the King of Babylon, who destroyed this house and carried the people into Babylon."** **Ezra 5.12.**

7. In Ezra 4.1, the returning Tribes are again mentioned—namely, "Judah and Benjamin." The verse reads thus:

> **"Now, when the adversaries of *Judah* and *Benjamin* heard that the children of the Captivity builded a temple unto the Lord, the God of Israel," etc.** **Ezra 4.1.**

No other Tribes are mentioned but these two—Judah and Benjamin.

8. In Ezra 10.9, again, the same two Tribes, and they only, are mentioned:

> **"Then all the men of *Judah* and *Benjamin* gathered themselves together unto Jerusalem within the three days."** **Ezra 10.9.**

9. As Dr. Llewellyn Thomas truly remarks:

> **"Not once in the book of Ezra is any Tribe of Israel mentioned or listed. The matter is very clear. In the book of Nehemiah exactly the same thing is found. None of the Ten Tribes are mentioned; only those of Judah and Benjamin and Levi are named. The evidence of these two writers is plain enough as to what Tribes did return."**

10. Nehemiah fully confirms Ezra, as follows :

> " These are the children of the province, that went up out of the Captivity of those who had been carried away, whom *Nebuchadnezzar* the King of Babylon had carried away, and that returned unto Jerusalem and to Judah, *every one unto his city*." Neh. 7.8.

IT IS CONTRARY TO ZECHARIAH.

11. In Zechariah 10.6-9, which was written *eighteen years after the Jews had returned from Babylon*, the prophet shews that, at the time he wrote, the two Houses of Ephraim-Israel and Judah were still separate.

12. There is a promise to the House of Judah who had returned to Palestine : " I will *strengthen* "; but to the House of Israel, who is addressed as " Joseph " and who were still lost among the heathen, God gives the assurance : " I will *save*."
Zech. 10.6.

13. Then follow several verses which are devoted to the future of " Joseph," or Ephraim-Israel, in which Jehovah makes to them the following definite predictions of future deliverance, multiplicity, prosperity and power :

" I have mercy upon them."
" I will gather them *out of Assyria*."
" They shall be like a mighty man."
" I will sow them among the peoples."
" I will strengthen them in the Lord."
" Their heart shall rejoice in the Lord."
" Their children shall see it, and rejoice."
" They shall remember me in far countries."
" The pride of Assyria shall be brought low."

" They shall increase as they have increased."
" I will gather them, for I have redeemed them."
" They shall walk up and down in His Name."
" They shall be as though I had not cast them off."
" I am Jehovah their God, and I will hear them."
" They shall live with their children and shall return."

14. Surely, the foregoing passages from the Word of God—quite independently of external evidence from Josephus, Esdras and Jerome—shew clearly that the Ten Tribes, as such, did not return with the Jews from Babylon to Jerusalem. It is evident also from the testimony of the prophet Zechariah that eighteen years after that return, the two nations were still in a state of separation.

THE BREAKING OF THE BROTHERHOOD.

1. Opponents sometimes refer us to the mysterious passage in Zechariah 11.7-14 about " Beauty and Bands "—literally, " graciousness and union." But it gives no support to the supposed amalgamation of Israel with Judah, or to the idea that since the return of the Jews from the date of the Babylonian Captivity right down to the present time, they have been the sole representatives of the Twelve Tribes. The passage is a boomerang; for while opponents quote it in favour of their theory, it recoils upon themselves by teaching just the opposite:

> **" Then I cut asunder mine other Staff, even Bands, that I might *break the brotherhood between Judah and Israel*."**
> **Zech. 11.14.**

2. As to the meaning of many of the solemn details of the whole chapter, we express no opinion ; but the drift of the passage under consideration is well expressed by the following quotations :

> **" After the betrayal of the Lord for thirty pieces of silver, ' Bands '—that is, " *Union* "—was broken, signifying the abandonment, *for the time*, of the purpose to reunite Judah and Israel."[1]**
>
> **" The last hope of uniting broken and distracted Israel vanishes. The prophet abandons his task in despair."[2]**
>
> **" The breaking of the *bond* of union between Judah and Israel's Ten Tribes under Rehoboam is here the image used to represent the fratricidal discord of factions which raged within Jerusalem on the eve of its fall, whilst the Romans were thundering at its gates without. Also the continued *severance of the Tribes* till their coming reunion."[3]**
>
> **Rom. 11.15.**

" JEWS " ; YET " ISRAELITES " : " ISRAELITES " ; BUT NOT " JEWS."

1. Both Mr. Pitcairn and Mr. Goodman are perplexed by the fact that in the books of Ezra and Nehemiah, the returning captives are sometimes referred to as " Israel " and sometimes as " Jews." They imagine that these two titles are used interchangeably, and that they indicate a condition of amalgamation of Israel and Judah at the time of the return from Babylon. But it is not so. The titles are used supplementarily, not interchangeably.

An Illustration.

2. A short time ago, we had a delightful conversation with a most courteous young Jew. He

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1 *The Scofield Reference Bible, p.* 975.
2 *Dummelow's One Volume Commentary, p.* 609.
3 *The Critical and Experimental Commentary.* Vol. 4, *p.* 698.

even assisted us to find certain Jewish references for use in this book ; and he shewed quite an interest in our investigations. When we were parting, he looked up smilingly into our face and said :

" But, you know, Sir, although I am a Jew, I am also an Israelite."

" Of course, you are," we replied, " for you belong to the stock of Jacob."

3. Now, if only our opponents would grasp the principle upon which this young Jew's remark is based, they would have no difficulty with the words " Israel " and " Judah " in the books of Ezra and Nehemiah. The Jews were Israelites ; but members of the Ten Tribes who may have been present were not Jews—except, of course, the Benjamites, who had been temporarily lent to Judah, and who thus, for a time, had become Jews, or, at least, would be designated " Jews."

4. The word " Jews " appertained to the people of the Kingdom of Judah, and to them only. Nevertheless, it may be truly said that they all were " Israelites," because they were of the seed of Jacob ; but it cannot be said that all the Israelites were Jews ; for they did not all belong to the Kingdom of Judah. It was the Judahites who were called " Jews." But the Ten Tribes were Ephraimites not Judahites ; and the title of " Jews " is never applied to them, as such, in the pages of Holy Writ.

5. So far, therefore, as the testimony of Ezra and Nehemiah goes, only Judah, Benjamin and Levi returned from Babylon to Jerusalem ; and,

as occasion required, they were addressed or referred to under one of two aspects :

Nationally, they were called "*Jews.*"

Racially, they were called "*Israel.*"

6. There is no evidence in Ezra or Nehemiah of the incorporation of the House of Israel with the House of Judah.

THE PHRASE "ALL ISRAEL."

1. It is important to remember that the phrase "All Israel" does not always express totality. Nor does it, necessarily, mean the Northern Israelites at all. It is applied to Israel and also to Judah, both separately and together, and even to portions of them. It sometimes means all the descendants of Jacob—regarded merely from the standpoint of race. Sometimes it means a limited number of his descendants who happened to be present at some definite place on some particular occasion, and without any special reference to the existing separation of the two nations. Hence, we read in Ezra 8.25 of a limited number who had made special offerings, and who are described as "*All Israel there present.*"

2. When Israel of the Ten Tribes had rebelled, Rehoboam despatched Adoram to them. Adoram was the official who organised the levy, or forced labour ; and we are informed that—"*all Israel* stoned him with stones that he died." 1 Kings 12.18.

3. But only a small fraction of the people could have taken part in that revengeful deed ; yet they

are called "*all Israel*"—that is to say, all the Israelites who were present on the occasion.

4. Upon this, Rehoboam fled to Jerusalem, and when he had "strengthened himself, he forsook the Law of the Lord, and *all Israel* with him." 2 Chron. 12.1. He was, therefore, reigning at Jerusalem over "all Israel"; and, *at the same time*, *Jeroboam*, the leader of the revolt, was reigning over "*all Israel*," in Samaria. 1 Kings 12.20. The inference is obvious. Each was reigning over "all Israel" who happened to be present in the two places—one in Jerusalem and the other in Samaria.

5. Two hundred and fifty years later, when most of the Ten Tribes were in banishment in Assyria, we are told that Hezekiah invited "*all Israel* and Judah" to attend the Passover at Jerusalem, while he admitted that the former were merely "the *remnant that are escaped* out of the hand of the Kings of Assyria." 2 Chron. 30.1-6

6. It is evident, therefore, that the phrase, "all Israel," cannot be interpreted with a cast iron stringency. It shines with a borrowed light, and its meaning in any particular case, must be discovered from its context. In Nehemiah 13.26 it is evidently used in its fullest sense concerning the reign of Solomon. But to attempt to interpret Nehemiah 12.47 in the same sense, as our opponents do, would be to run counter to the whole of the books of Ezra and Nehemiah.

7. Nevertheless, our opponents read into this simple variation of nomenclature a whole theory of tribal distinction; of a termination of the national

rupture ; and of the return of the Twelve Tribes to Jerusalem as a united people, after the Babylonian Captivity.

8. Such a theory is not only contrary to Bible testimony but also to Jewish history. If it were accepted, it would leave us in such a quandary in regard to the many and glorious promises of God to Israel in " the latter days " that faith in a covenant-keeping Jehovah would indeed be strained.

SPECIAL TESTIMONIES FROM NON-BRITISH-ISRAELITES.

The following testimonies are from the pens of well-known and scholarly theologians, who are not British-Israelites. They are emphatic in endorsing the fact that the Ten Tribes did not nationally return with the Jews from Babylon.

1. Professor Hengstenberg, the eminent defender of the Faith in Germany, who lived from 1802 to 1869, wrote as follows :

> **" The great body of Israelites were still in exile ; though *a very small fraction* of them had joined the children of Judah in their return from Babylon."**

2. Dean Farrar wrote as follows in reference to the future healing of the disruption :

> **" The cessation of the schism between Israel and Judah is one of *the signs of the times of the Messiah* "—that is, the events connected with our Lord's Second Advent.**

3. The Rev. W. Graham Scroggie, D.D., says in his *Daily Notes* for October, 1929 :

> **" Rehoboam split the Kingdom ; and from then until now *it has never been reunited.*"** *p.* 23.

4. Dr. Scofield and his seven Co-Editors give the following striking testimonies in the *Scofield Reference Bible* :

(1) "A mere remnant returned to Jerusalem. The mass of the nation preferred the easy and lucrative life under the Persian rule." *p.* 558.

(2) "Probably, *individuals*, from all of the Tribes returned to Jerusalem under Zerubbabel, Ezra, and Nehemiah ; but, speaking broadly, the dispersion of the Ten Tribes—Ephraim —Israel—*still continues*." *p.* 529.

(3) "Israel—the Ten Tribes other than Judah and Benjamin—often called 'Israel' in distinction from Judah. This division of the Kingdom marks an epoch of great importance in the history of the nation. Henceforth it is a Kingdom divided against itself. Matt. 12.25. The two Kingdoms are to be *reunited in the future Kingdom*. Isa. 11.10-13 ; Jer. 23.56 ; Ezek. 37.15-28." *p.* 499.

(4) "From this Assyrian Captivity, the Ten Tribes have *never been restored to Palestine*. A *remnant* of Judah returned under Zerubbabel, Ezra, and Nehemiah ; and *individuals* out of the Ten Tribes—called 'Israel' after the division in Solomon's Kingdom in the historical books and Prophets, also Ephraim by the latter—went back ; but the *national restoration is yet to be fulfilled*." *p.* 442.

SUPPOSITIONS "TAKEN FOR GRANTED" AS FACTS.

Nevertheless, opponents persistently contend for their amalgamation-theory. But that theory is hopeless. It is a mere assumption.

1. They are in a dilemma. If, on the one hand, they follow the testimony of Holy Scripture, they will have to abandon their theory. But if, on the other hand, they adhere to their theory, they will be in conflict with the Word of God, as well as with reliable external evidence. Their theory breaks down at every point.

2. A prominent opponent, recently deceased, and whom I, therefore, do not name, goes beyond

the guessing about amalgamations under Zerubbabel, Ezra and Nehemiah. His fertile imagination conjectures that there were also other parties who returned. This is what he says :

> "**That there were many other large and small parties of exiles who did so, subsequent to those mentioned in Ezra and Nehemiah, *may be taken for granted*.**"

3. What an admission ! "*Taken for granted*," *indeed* ! But the subject is too serious and the issues too momentous to justify such a course. Nevertheless, the theories of our opponents in general are constructed largely upon ideas and conclusions which are merely "taken for granted."

4. In all Biblical matters, people need to keep very strictly to the testimony of Holy Scripture, which is Divinely inspired in what it omits, as well as in what it contains.

5. The books of Ezra and Nehemiah, which record in considerable detail the return from Babylon, never mention the Ten Tribes. The only Tribes which they mention are the Tribes of Judah and Benjamin, with Levites. If the Ten Tribes had joined them in returning, would not Ezra and Nehemiah have gladly and specifically recorded the fact ?

6. The records of these two Books—the historic value of which no one can dispute—make it quite clear that only "a remnant" returned from Babylon. When, therefore, only a remnant returned, is it not worthless to assume that "all Israel" returned ? And is it not worse than worthless to build any theory upon that assumption ?

Chapter XI.

The Capture of the Citadel.

In military warfare, if the hostilities happen to take the form of a siege, the outworks have first to be assailed and overcome. When this has been accomplished, then follows the storming of the citadel—its bombardment, assault, and capture.

There is something corresponding to this in warfare for the truth of God.

THE OUTWORKS.

1. In previous chapters, we have been dealing mainly with the outworks. We have met our various opponents upon the fields of the rebellion of the Ten Tribes ; upon the Ten-Tribed Captivity in Assyria ; upon the Babylonian Captivity of Judah ; and upon the Return of the Babylonian captives.

2. And, with all due respect to our honoured brethren, we venture to say that, in so far as they have opposed British-Israel teaching on these and other points, their position has been proved to be untenable in the presence of the clear statements of Holy Scripture—confirmed, as those statements have been, by cogent and reliable external evidence.

THE CITADEL ITSELF.

1. We are now in a position to deal with the citadel itself. What *is* this citadel—this citadel of error ? And what form does it assume ? It takes the form of a most remarkable statement. Talk about "*Athanasius contra mundum*" ; it is as

nothing compared with the dogmatic and baseless assertion to which we now refer.

2. Although the Ten Tribes disappeared from the page of Bible-history two thousand, six hundred years ago ; and although scientists, historians, and travellers have, for many centuries, been seeking for them in China, in Assyria, in Armenia, in Afghanistan, in India, in Mexico, in Peru, and even among the Gipsies of Southern Europe ; and although their Jewish brethren themselves are universally longing and praying for their discovery ; yet, notwithstanding all this, our antagonists step forth into the public arena, and—like Ajax defying the lightning—they proclaim to the world the amazing theory :

" *No Tribes of Israel were ever lost, except morally and spiritually—the same as everyone else* ! "

SOME IMPORTANT QUESTIONS.

Now, as Holy Scripture nowhere affirms the migrations of the Ten Tribes into Judah ; or their amalgamation with the Jews in Babylonia ; or their absorption among the nations of the world ; or their return from Babylon with the Jews to Palestine, we are entitled to ask :

1. What has become of these Ten Tribes ? Where are they ? They must be, as a nation, in existence somewhere, according to the prophecy of Jeremiah. Jer. 31.35-37.

2. If, however, they are not lost, why cannot they be found, and their identity be established ?

3. If our opponents continue to reject the truth of British-Israel, and still persist in their assumptions of amalgamation, then we ask, Where and when did the amalgamation take place, and under what circumstances ?

4. The whole of the assumptions of our opponents are destitute of Scriptural support. Undoubtedly, the national apostasy of Ephraim-Israel was moral and spiritual as to its origin and nature ; but its *penalty* of banishment and exile was literal, national, and geographical. For a long period they were to be " hidden " and unrecognised among the nations of the earth, until, in the merciful plan and purpose of Jehovah, the day of their Divine revealing and restoration would dawn. Where, then, do the Ten Tribes exist as a *nation* to-day, if not in Israel-Britain and in U.S.A. ?

IN WHAT ASPECTS WAS EPHRAIM-ISRAEL LOST ?

1. They were lost to National Union with God.

" Where is the Bill of your mother's divorcement, wherewith I have put her away." Isa. 50.1.

" I saw, when for this very cause that backsliding Israel had committed adultery, I had put her away, and had given her a bill of divorcement." Jer. 3.8.

" And the Lord said, Call his name לא עמי *Lo-'ammi:* for ye are not my people, and I will not be your God." Hos. 1.9.

2. They were lost to the Mosaic Covenant.

To Moses God said :

" Tell the children of Israel : Ye shall be unto me a Kingdom of priests, and an holy nation." Ex. 19.3, 6.

" And the Lord said . . . I will cause the Kingdom of the House of Israel to cease." Hos. 1.4.

"The children of Israel shall abide many days without king and without prince, and without sacrifice, and without pillar, and without ephod or teraphim." Hos. 3.4.

"Rejoice not, O Israel, for joy, like the peoples ; for thou hast gone a whoring from thy God." Hos. 9.1.

3. They were Lost to the Signs of their Identity.

The Land. "The Lord was very angry with Israel, and removed them out of His sight : there was none left but the Tribe of Judah only." 2 Kings. 17.18.

The Language. "By men of strange lips and with another tongue will he speak to this people." Isa. 28.11.

The Name. "Thou shalt be called by a new name which the mouth of the Lord shall name." Isa. 62.2.

4. They were Lost to Recognition among the Nations.

"They have said, Come, and let us cut them off from being a nation." Ps. 83.4.

"I said . . . I would make the remembrance of them to cease from among men." Deut. 32.26.

"Israel is *swallowed up*, now are they among the nations as a vessel wherein is no pleasure." Hos. 8.8.

5. They were Lost to Localised Nationality.

"I said, I would *scatter them afar*." Deut. 32.26.

"They shall *wander from sea to sea*, and from the North even to the East." Amos. 8.12.

"My God will *cast them away*, because they did not hearken unto Him : and they shall be *wanderers among the nations*." Hos. 9.17.

"My sheep *wandered* through all the mountains, and upon every high hill : yea, my sheep were *scattered* upon all the face of the earth . . . . My sheep became a prey." Ezek. 34.6, 8.

"Behold, I will hedge up thy way with thorns ; and I will make a fence against her, that she shall *not find her paths*." Hos. 2.6.

"They shall be as the morning cloud, and as the dew that passeth early away, as the chaff that is driven with the whirlwind out of the threshing-floor, and as the smoke out of the chimney." Hos. 13.3.

"Therefore, shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck until he have destroyed thee." Deut. 28.48.

CAN WE TRUST THE PROPHET ISAIAH?

1. We ask this question because that great prophet in chapter 27.13 makes a statement which ought for ever to settle this part of the subject. Writing concerning those who will take part in the final Restoration of united Israel at the Second Advent of our Lord, he says:

"It shall come to pass in that day that a great trumpet shall be blown; and *they* shall come which were *lost* in the land of *Assyria*, and they that were outcasts in the land of Egypt. And they shall worship the Lord in the holy mountain of Jerusalem." Isa. 27.13.M.

2. It is true that the Revisers have put the word "lost" in the Margin and "ready to perish" in the Text, thus following the Authorised Version. But it is important, to remember the words of the late Dr. A. T. Scofield:

"There is one capital rule to be followed with regard to the Revised Version, and that is this—that if a marginal reading is given, the Margin should always be taken in preference to the Text."

TO WHOM DOES ISAIAH REFER?

1. Certainly not to the Jews. The scene of their Captivity was Babylonia, not Assyria; and, moreover, they have never been lost at any period of their history. They have always been in evidence.

2. The prophet evidently referred to the Ten Tribes. The territory of their Captivity was Assyria; and the prophet of God tells us that "in the land of Assyria" they were "lost."

THE HONEST REVISERS.

Now, so far as we know, the Revisers on the Old Testament Committee did not include even one believer in British-Israel. Nevertheless, as public men and eminent *literati*, they would, of course, be acquainted with the teaching of British-Israelites. And they would also be aware of the fact that British-Israel teaching was then regarded by eminent theologians and by many Christian people in general not only with suspicion but also with ridicule, contempt, and aversion. But, notwithstanding, such was their fidelity to the strict *ipsissima verba* of the Divine Oracles that they dared to give their *imprimatur* to the words: "They shall come which were Lost in the land of Assyria."

THE PARTIES TO THE CONFLICT: WHICH SHALL WE BELIEVE?

The Traditional Interpretation.	**Isaiah's Inspired Revelation.**
On the one hand, our opponents assert, concerning the Twelve Tribes:	*On the other hand*, the inspired Prophet Isaiah declares, concerning the Ten Tribes:
"*No Tribes ever lost!*"	"*Lost in the land of Assyria.*"

WERE THE LEARNED REVISERS JUSTIFIED ?

1. Most certainly they were, as the reader will readily perceive. The original word which they rendered by our term "lost," is אבד *'abhadh*, and it receives the same rendering even in the Authorised Version of the following passages :

1 Sam. 9.3. Ps. 119.176. Ezek. 19.5. Ezek. 34.16.
1 Sam. 9.20. Jer. 50.6. Ezek. 34.4. Ezek. 37.11.

2. It is a word of very painful meaning. Literally, it indicates *to wander, to be lost, to lose oneself*, as a lost and wandering sheep. In a figurative sense, it means to perish or be destroyed. These significations are given in the Hebrew Lexicons of Gesenius, Fürst, Tregelles, Driver, Newman, Davidson, and others.

3. In the Septuagint, the word is rendered by απολλυμι *apollumi*, which also gives the translation :

> "*They* shall come which were *lost* in the land of Assyria."

4. So far, therefore, as the Hebrew Text and the Septuagint are concerned, the rendering of the Revisers is indisputable. Without question, therefore, from the testimony of Isaiah, as given in the Hebrew, the Greek, and in our Revised Version, it is absolutely clear that the Ten Tribes were "lost in the land of Assyria."

AN OPPONENT'S USELESS REPLY.

1. Our opponents have no answer to Isaiah's statement, except this :

"The passage is utterly inadequate to prove that Tribes of Israel were lost. The idea of the Hebrew is that of 'wandering.'"

2. But they wandered and wandered, hither and thither, "in the land of Assyria" until, as Isaiah definitely states, they were "lost."

3. To question the accuracy of the Revisers' marginal rendering is a strange proceeding; but to dispute the cogency and the decisive value of the inspired testimony of the prophet of God is a very serious matter indeed.

THE TESTIMONY OF EZEKIEL.

Moreover, Isaiah does not stand alone in shewing that Ephraim-Israel was "lost." He is supported by the prophet Ezekiel in chapter 34.16—even in the Authorised Version—where the same Hebrew and Greek words are employed. Speaking of the captive Ten Tribes, God graciously promises:

"I will *seek* that which was *lost*, and bring again that which was driven away." **Ezek. 34.16.**

THE HOUSE OF ISRAEL GOD'S "LOST SHEEP."

1. The term "lost sheep" is never applied as a symbol to Gentiles, but only to Israelites:

"My people hath been *lost sheep*." **Jer. 50.6.**

"We are the people of His pasture and the sheep of His hand." **Ps. 95.7.**

"Behold, I myself, even I, will *search* for my *sheep*, and will seek them out." **Ezek. 34.11.**

"*The House of Israel are my people*, saith the Lord God. And ye my sheep, the sheep of my pasture, are men, and I am your God." **Ezek. 34.30, 31.**

2. Israel was "scattered," "driven away," and "devoured," but not so Judah. Speaking of the Two Captivities, Jeremiah says :

> "Israel is a scattered sheep ; the lions have driven him away : first, the king of Assyria hath *devoured* him ; and last, this Nebuchadrezzar, King of Babylon, hath broken his bones." Jer. 50.17.

3. When our Lord said to the Jews, "Other sheep I have, which are not of this fold," it appears to be clear that He was not referring to Gentile nations, but to the "House of Israel" ; for on another occasion, He spoke as follows to the Canaanitish woman :

> "I was not sent but unto the *lost sheep of the House of Israel.*" Matt. 15.24.

4. Hence, when our Lord sent forth the Twelve Apostles, He charged them, saying :

> "Go not into any way of the Gentiles, and enter not into any city of the Samaritans ; but go rather to the *lost sheep of the House of Israel.*" Matt. 10.5, 6.

THE TEN TRIBES WERE LOST—BUT NOT FOR EVER.

1. Although under Divine Displeasure :

> "*Lost* as regards the land, language, and name" ; 2 Kings 17.18. Isa. 28.11 ; 62.2.
>
> "*Devoured* by the King of Assyria" ; Jer. 50.17.
>
> "*Lost* in the land of Assyria" ; Isa. 27.13.
>
> "*Scattered far* . . . upon all the face of the earth" ; Ezek. 34.6.
>
> "*Wanderers*" "from sea to sea" ; Amos. 8.12.
>
> "*Swallowed up* among the nations" ; Hos. 8.8.
>
> "*Their bones dried up* and their hope lost." Ezek. 37.11.

2. Nevertheless, Divine mercy was promised :

> "Behold I will open your graves and cause you to come up out of your graves, O my people." Ezek. 37.12.
>
> "For a small moment have I forsaken thee ; but with great mercies will I gather thee." Isa. 54.7.
>
> "It shall come to pass that, in the place where it was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the Living God." Hos. 1.10.
>
> "I will heal their backsliding ; I will love them freely ; for mine anger is turned away from him. I will be as the dew unto Israel ; he shall blossom as the lily, and cast forth his roots as Lebanon." Hos. 14.4, 5.

"ISRAEL MY GLORY !"

The glorious promises made under the New Covenant to repentant Ephraim-Israel were Jehovah's guarantee of multiplicity, military and naval power, world-wide expansion and beneficence, in preparation for tribal reunion and restoration to Palestine in millennial blessedness—all these promises are now being, or will be, fulfilled in God's appointed time.

THE FIRST GLEAMS OF THE DIVINE BEAMS.

1. What a thrill of joy was experienced throughout the British Empire, when, on December 11th, 1917, the prophetic return of Israel began in the taking possession by Britain of Jerusalem ; and when, on November 16th of the same year, Lord Balfour announced to the world, in his letter to Lord Rothschild, that :

> "The British Government would use their best endeavours to facilitate the establishment in Palestine of a *National Home* for the Jewish People !"

2. It is to be deeply deplored that those endeavours have, as yet, been only very partially success-

ful, but it is cheering to know that Israel-Britain's National Flag floats in the breeze to-day on the sacred summit of Mount Olivet !

"BEHOLD THY KING COMETH UNTO THEE !"

3. The termination of the "*Seven Times*" of chastisement of our Jewish brethren is drawing nigh. Not only is the Holy Land liberated from Turkish despotism, but also there is a remarkable change of attitude towards the Lord Jesus on the part of many learned and representative Jews. In due time, we trust, they and the people will accept the glorious Gospel of salvation ; welcome the Coming of Christ Jesus as their Messiah ; and—united with Ephraim-Israel—will share with them the Millennial Reign and blessings of

"THE KING OF KINGS, AND LORD OF LORDS."

Chapter XII.

Modern Jews and their Lost Brethren.

JEWISH LITERARY TESTIMONY.

The testimony of our Jewish brethren ought to be regarded as of the utmost value, and as decisive in reference to the matter now under consideration. We, therefore, give the following testimonies from representative Jewish sources :

1. *The Jewish Encyclopedia.* It says :

> **"If the Ten Tribes have disappeared, the literal fulfilment of the prophecies would be impossible. If they have not disappeared, obviously, they must exist *under a different name.*"** **Vol. 12, *p.* 249.**

2. *The History and Literature of the Israelites,* by C. and A. D. Rothschild.:

> **"The Ten Tribes of Israel were irretrievably lost ; and a deep and impenetrable silence clings round their dispersion. The thick folds of the veil have never been lifted."** **Vol. 1, *p.* 489.**

3. *The Jewish Quarterly Review* :

> **"The career of the Jews can be traced without difficulty . . . until the present day. Of that of the Israelites, however, nothing authentic is known after their departure from their fatherland to Halah and Habor . . . and the cities of the Medes. With the beginning of their captivity, they seem to have passed from all human knowledge."** **July 1903.**

4. *The Jewish Religion,* by Isaac Leiser :

> **"By this return of the captives—from Babylon—the Israelitish nation was not restored, since the Ten Tribes . . . were yet left in banishment ; and to this day the researches of travellers and wise men have not been able to trace their fate."** **Vol. 1, *p.* 256.**

5. *The Jewish Chronicle* :

> **"The Israelites, who were subjugated by the Assyrian power, disappear from the page of history as suddenly and**

completely as though the land of their captivity had swallowed them up. . . . . The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The problem then is reduced to its simplest form. The Ten Tribes are certainly in existence. All that has to be done is to discover which people represent them." May 2nd, 1879.

JEWISH PRAYER BOOK TESTIMONY.

1. *The Authorised Daily Prayer Book* of the United Hebrew Congregations of the British Empire. Note these prayers, as quoted from its pages :

(1) **" May Judah be saved, and Israel dwell securely."** *p.* **153.**

(2) **" O Rock of Israel, arise to the help of Israel, and deliver according to Thy promise, Judah and Israel."** *p.* **136.**

(3) **" As for our brethren, the whole House of Israel, such of them as are given over to trouble or captivity whether they abide on the sea or on the dry land—may the All-present have mercy upon them, and bring them forth from trouble to enlargement, from darkness to light, and from subjection to redemption, now speedily and at a near time ; and let us say Amen."** *p.* **70.**

2. On Mondays and Thursdays in the Synagogues, after a petition on behalf of Judah, who are spoken of as " our remnant " and " our banished ones," the third of the above prayers is offered for Ephraim-Israel, who are described as " our brethren."

JEWISH PERSONAL TESTIMONY.

1. Rabbi Gershom wrote :

" We are longing to find our lost brethren who for two thousand years have baffled all our efforts to discover their whereabouts, and are at this day a riddle even to the greatest of our illustrious Rabbis."

2. Dr. V. Herman Adler, ex-Chief Rabbi of the Jewish Church in England, having been questioned on this point, wrote :

"You are quite right in your surmise, that the Ten Tribes did not return to the Holy Land."

3. Professor A. Neubauer, a prominent and learned Jew, wrote :

"The author of Chronicles—a contemporary of Ezra—says that the captives of Israel are 'up to this day' in the lands of their transportation. . . . The hope of the return of the Ten Tribes has never ceased among the Jews in Exile."
Jewish Quarterly Review.

THE CHIEF RABBI'S DECISIVE TESTIMONY.

1. It falls especially to the lot of Dr. Hertz, the present Chief Rabbi, to demolish the romantic structure which opponents have erected.

2. For considering his high position and the authority which his representative character gives to him throughout the whole Jewish Community, we are justified in attaching the utmost importance and confidence to his testimony in so far as it deals with the theories of our opponents.

3. His Decisive Testimony. This testimony was forwarded from the Office of the Chief Rabbi in London on the 18th of November, 1918, in reply to a letter of enquiry from the Rev. Merton Smith. It was signed by his Secretary. Its terms are as follows, to each sentence of which we append an explanatory Note.

The Chief Rabbi says :

(1) **"The people known at present as Jews are descendants of the Tribes of Judah and Benjamin, with a certain number of descendants of the Tribe of Levi."**

NOTE.—Therefore, the Ten Tribes could not have *migrated* into Judea *before* the Babylonian Captivity.

(2) "**So far as is known, there is not any further admixture of other Tribes.**"

NOTE.—Therefore, the Ten Tribes *did not return* with the Jews *after* the Babylonian Captivity.

(3) "**The Ten Tribes have been absorbed among the nations of the world. See 2 Kings, chapter 17, more especially verses 22, 23.**"

NOTE.—Therefore, the Ten Tribes have not been incorporated by the Jews.

(4) "**The Jews look forward to the gathering of all the Tribes at some future day.**" **See Isaiah 27. 12,13; and Ezekiel 37.15-22.**

NOTE.—Therefore, the re-union of the Twelve Tribes is still in the future, as British Israelites contend.

WHY REJECT THE JEWISH TESTIMONY?

1. Now, this pronouncement of the Chief Rabbi deals with questions of *fact*, and not merely with one of genealogical tables or of national or family records, or even of personal opinion. Coming from such an authoritative source, it ought certainly to be regarded as decisive. Indeed, it should finally settle the question that, wherever the Ten Tribes may be, one thing is absolutely certain—they form no part of the Community of the Jews, who know not where they are, and who, therefore regard them as "lost."

2. The Jews, indeed, cannot be the representatives of Ephraim-Israel; for they do not possess any of the distinctive signs which were to distinguish the Ten Tribes; but the British Commonwealth of nations possesses everyone of those signs; and by those signs she is manifested before the world—in a national and official sense—as lineal descendants of The House of Israel.

3. The above quotations from absolutely Jewish sources—sources both official and reliable—shew clearly that even in the opinion of the Jews themselves the division between Israel and Judah has never been healed, and that it exists to-day.

4. Therefore, in the presence of such indubitable facts and of such overwhelming evidence, that the Ten Tribes have been lost, there is nothing left of the argumentative citadel of our opponents but its ruins.

PART FIVE.

Mr. Goodman's Misleading Contrasts.

Chapter XIII.

Contrast I.—"Anglo-Saxons are an Uncircumcised Race."

Having dealt with the chief fundamental points of our opponents, we now come to the objections of Mr. Goodman.

His general contention is that Anglo-Saxons cannot possibly be lineal descendants of the Ten Tribes because of certain contrasts or dissimilarities which he assumes to exist between them and ourselves. He mentions nine of these, in which we find a strange jumble of fact, inference and assumption.

His general objections.

1. In his pamphlet he states that British-Israel is "Contrary to Fact"; "Contrary to Scripture"; and that, "if true, it would involve a Curse and not a Blessing." Dealing, first of all, with his so-called "Facts," we reply that—

(1) Several of his facts are only erroneous postulates.

(2) Others are doubtful, from which, however, he draws inaccurate inferences.

(3) The "curse" which rested upon Ephraim-Israel has long since been lifted through the redemption wrought by the Lord Jesus Christ.

(4) His assumptions, misinterpretations, and inferences utterly fail to disprove our claims to lineal descent from the Ten Tribes of Israel.

HIS PARTICULAR OBJECTIONS.

In his first Contrast he implies that, as Circumcision was commanded to Abraham and his seed, we, if we were his lineal seed through Isaac would now be practising circumcision. But, as we are "an uncircumcised race," this, he contends, "according to Gen. 17.14, would absolutely debar us from any national blessing."

OUR DETAILED REPLIES.

1. The Ten Tribes abandoned circumcision long before they were banished into Assyrian Captivity on account of their idolatry as displayed in the worship of Baal and other heathen gods.

2. It was predicted that under the New Covenant, the Ten Tribes would repent, and would once more, nationally, become "the sons of the living God." Jer. 31.31-33 ; Hosea 1.10.

3. Moreover, under the New Covenant, Circumcision—the sign of the Old Covenant—is abolished ; and there is now no circumcision recognised by God other than that of the heart. Rom. 2.29. Why, then should we, as descendants of the Ten Tribes, be expected to practise circumcision ? Mr. Goodman's objection has no validity. Gal. 6.15.

Chapter XIV.

Contrast II.—" The British are a Mixed Race."

But it must be remembered that it is the Anglo-Saxon race whom we affirm to be lineal descendants and representatives of the Ten Tribes. Other races which have joined us are part of our Ten Tribed " heritage "—a fulfilment of the Divine promise to Abraham :

> **" Thy name shall be Abraham ; for the father of a multitude of nations have I made thee." Gen. 17.5.**

Mr. Goodman says :

> **" The Anglo-Saxons have not kept separate *as the Jews have*, but have freely mingled with other peoples. It is well known that we are not pure Anglo-Saxon."**

But, have the Twelve Tribes of Israel been " kept separate ? " Have *they* been kept free from admixture with the heathen peoples around them ? Let Holy Scripture decide.

1. Israel, as a whole, in the early centuries of their existence, became a mixed race. The patriarch Joseph married an Egyptian—Asenath, the daughter of the priest of On. Therefore, their two sons, Ephraim and Manasseh, and all the descendants in their two Tribes, were a mixed race. Moses married Zipporah, a Midianitess, and had two sons by her. Boaz married Ruth, a Moabitess ; and she became one of the progenitors of our Lord.

2. In the early days of the Judges, only about thirty years after the death of Joshua, this is what the Bible records :

"And the children of Israel dwelt among the Canaanites: the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite: and they took their daughters to be their wives, and gave their own daughters to their sons, and served their gods." Jud. 3.5,6.

3. These are but the most striking cases of Israel's racial mixture; but in Nehemiah 13.23, we read that many Jews who had returned to Jerusalem after the Babylonish Captivity "had married wives of Ashdod, of Ammon, and of Moab," and that their children even spoke the languages of these heathen people, and "could not speak in the Jews' language; but in the language of each people." Nor must it be forgotten that in the year 130 B.C. large numbers of the Edomites were subjugated by John Hyrcanus and by force were incorporated by circumcision among the Jews.

4. But in spite of all these and other racial mixtures, the purity and identity of the Israelitish race was still upheld and still viewed as in existence. Apparently, in cases of mixed marriage, the Hebrew strain has always been regarded as the dominant and determining factor.

5. In view of the above facts, it will be seen that Mr. Goodman is absolutely wrong in saying that the Jews have kept "separate"; and he cannot shew that he is right in his opinion that the supposed mixtures of race in Anglo-Saxondom disprove their identity with the House of Israel.

6. But, as to the Tribes themselves who came to this country as Saxons, Danes, Angles, Frisians, Jutes, etc., from whom we are descended, the best

ethnologists testify that they were all " relations " ; or, as Professor Huxley says : " All branches of the self-same stock." They were not a mixed race, but lineal descendants of the Ten Tribes of Israel.

7. Any mixtures since then would naturally leave the dominant factor with the Hebrew strain. Mr. Goodman's second objection is also invalid.

Chapter XV.

Contrast III.—"Israel has always written from Right to Left."

This is possibly correct; as is also Mr. Goodman's remark that Anglo-Saxons have always written from left to right. But he proceeds, by an inaccurate inference, to say: "It is impossible to conceive of a nation changing its method of writing in so radical a manner."

1. If Mr. Goodman will consider philologically the mysterious developments in ancient and modern alphabets and in modes of writing—in so far as we know them—he will see the necessity of avoiding such sweeping statements as the one just quoted.

2. As a matter of fact, we know nothing about the origin of language; and scarcely anything about ideography, or picture-language, or the origin of signs to indicate sounds; or the development of those sounds into alphabets; or the arrangement of letters into words, languages and dialects; and, lastly, the methods in which those forms of speech should be expressed. Mystery faces us at every turn in reference to all these subjects.

3. Many varieties of writing have come down to us from ancient times. The following methods may be noted:

Some wrote across the page from right to left.

Others wrote from right to left, and back again on the following line.

Some wrote from left to right—as the Ethiopic.

Others wrote in columns from top to bottom.

Others, again, wrote from bottom to top and top to bottom in the next column.

The early Greeks wrote from right to left across the page ; but many years later, they changed, and wrote in alternate directions, from right to left and left to right.

4. These varieties in the mode of writing, coupled with the circumstances of those ancient times, afford no certain ground for argument on the point under consideration ; and they render Mr. Goodman's dogmatic, philological inference untenable.

5. Great have been the changes in our own language even since the days of Chaucer in the fourteenth century ; and great are the changes which are being adopted or contemplated to-day in Turkish, Japanese, Chinese and in many of the languages of India. And little do we know of the subtle causes and processes of any of these changes.

6. When we come to consider the ancient Semitic and Aryan languages—their origin, development transmission and history—we soon discover our ignorance, and learn to avoid a rash use of the word " impossible."

7. But when we carefully study our own English language, we find abundance of evidence that its vocabulary is largely derived from Hebrew. Professor Max Müller, of Oxford University, says that it contains eight hundred Hebrew roots. From these eight hundred roots we have incorporated about four thousand Hebrew words which are used in our ordinary speech.

8. How came these four thousand Hebrew words into our British language ? The answer to the question is found in British-Israel, and in British-Israel alone. Canon Lyson, who compiled the list of these four thousand words says :

> **" The Hebrew is the structure on which the English language was built."**

9. Well might George Eliot say that :

> **" The passionate love of the English for the Hebrew writings can only be accounted for by intellectual affinity ! "**

Mr. Goodman's Philological Argument is utterly unreliable.

CHAPTER XVI.

Contrast IV.—"Anglo-Saxons have Different Physical Types."

Mr. Goodman assumes that Anglo-Saxons possess a physiognomy and a physiology very unlike that of the Ten Tribes; and he infers from this assumption that we Anglo-Saxons cannot possibly have descended from those Tribes.

1. But both the assumption and the inference are unwarranted; for we know nothing for certain of any distinguishing physiognomy or physiology of ancient Israel. The brethren of Joseph did not recognise him as their brother, or even as an Israelite. Even Esther, the Empress of Persia, was not recognised as a Jewess.

2. Jacob's twelve sons were descended from four different wives—Leah, Rachel, Zilpah, and Bilhah. This, and the numerous marriages of Israelites with foreign races, particularly with Samaritans, Edomites and Syrians, must have produced various physical types of which we know nothing.

3. Among the Jews of to-day, there are various physical types; and Holman Hunt, the eminent artist, has recorded, as the result of his two years' residence in Palestine, that the Jewish people in the Holy Land approximate nearer to the Anglo-Saxon than to any other. These facts nullify Mr. Goodman's fourth assumption.

4. The Jewish physiognomy exists ; but, according to Dr. Fishberg, it is to-day confined to 14 per cent. of the Hebrew population, the central aquiline bridge being a witness of mixed marriages.

5. Sir J. G. Wilkinson says :

> **" It is the Syrians who have the large nose : this prominent feature was always a characteristic of the Syrians. ' Out here,' he states, ' this peculiar trait is considered an invariable proof of ' mixture.' It is a moot point whether the Israelites ever possessed the Jewish countenance."**

6. Joseph, Moses, and St. Paul were taken for Egyptians : Jonah's features did not witness against him. There was nothing in the features of Mordecai and the beautiful Esther to distinguish them from their neighbours ; and so some change must have come over the Jews at a later period.

7. It should be remembered that it was concerning Judah that Isaiah said :

> **" The shew of their countenance doth witness against them ; and they declare their sin as Sodom ; they hide it not."[1]** **Isa. 3.9.**

[1] Adapted from *Truth Vindicated,* by Rev. Arthur Pritchard, M.A.

Chapter XVII.

Contrast V.—" Anglo-Saxons were not Recognised as Semitic by the old *Anglo-Saxon Chronicle*."

But Mr. Goodman is not justified in inferring from this assumption that they were not descendants of the Ten Tribes of Israel.

1. The fact is, the Ten Tribes during their centuries of chastisement, were to lose their *identity*, their *language*, and even their *name*. Deut. 32.26; Isa. 65.15; Isa. 62.2. They did not themselves know who they were; and it is not to be wondered at if their racial position was not perceived by others. The time had not then arrived in God's plan for the discovery to be made.

2. Such being the case, they would gradually forget their national traditions and their Semitic origin. But all through the centuries—though racially unknown to themselves, and their lineage unrecognised by other nations—nevertheless, they were Israelites and had come to these Islands from the very countries of their Assyrian Captivity; and were, in fact, lineal descendants of the Lost Ten Tribes. Mr. Goodman is an Israelite, although he does not know it; and many of the most excellent people are equally unaware of their privilege in this respect.

3. We hear of people, yea, of whole tribes, who have gone to Jamaica from Africa and who in twenty or thirty years have forgotten their language

and past history ; and their children know nothing about what has happened to them. They are absolutely ignorant as to their origin. It will be remembered that when the Jews returned from the Babylonian Captivity, although it lasted only about seventy years, they had forgotten their own language, and had to have the Holy Scriptures explained to them through other languages.

4. As previously intimated, their chastisement was to continue for " seven times." Lev. 26.18, 21, 24, 28. " A time " in prophecy means three hundred and sixty years. Hence, " seven times " becomes two thousand, five hundred and twenty years. As the Assyrian Captivity took place in 721 B.C. the " seven times " would not terminate until about the end of the eighteenth century.

5. This line of argument is so terribly inimical to the foes of British-Israel that every endeavour is made by them to refute the statement in the text. Suffice it to state that the late Dr. Grattan Guinness in 1878, because of his grasp of the time-value of the Scriptural " time," was able to indicate 1917 and 1923 as years of deep prophetic import. We have lived to see his prognostications fulfilled.

6. From the nineteenth century would begin the revealing of their Hebrew origin, the restoration, the wealth, the multiplicity, the colonisation, the Commonwealth expansion, and the beneficent mission of the Ten Tribes among the Gentile nations. All this we now behold in British-Israel to-day. After many years of toil, struggle and conflict, through Divine mercy and faithfulness, the

influence of Britain now belts the world. She reigns from the Nile to the Euphrates; and her flag proclaims the omnipotence and the faithfulness of God, as it waves over the Mount of Olives to-day.

Thus another theory of Mr. Goodman is shewn to be valueless in the controversy.

Chapter XVIII.

Contrast VI.—"The Laws of the Anglo-Saxons shew no Affinity to those of the Israelites."

1. We were amazed when we read these words of Mr. Goodman. Just think of it! The Bible is Jehovah's Revelation of Himself and of His will concerning the present and eternal welfare of mankind. His chosen people Israel were elected as His agents and "witnesses" to receive and to publish that Revelation to the world; and, for that purpose, they were to become the greatest, mightiest, and most populous Empire of this vast world; and yet, could it be that they were not to possess any Divine Common Law which should be in correspondence and affinity with the laws of that Revelation, for the regulation and guidance of the national life and conduct of their contemporaries and successors?

2. Surely, Mr. Goodman does not limit the laws of God as recorded in the Bible to individual men and women or to the purely spiritual side of life; nor would he say that our laws are so irreligious that there is no trace of Bible influence within them. *Jehovah has never handed over His world to the devil!*

3. The Rev. W. Pascoe Goard, in his able work on this subject, has shewn that the Common Law of the Anglo-Saxons is based upon those national laws recorded in the Bible some of which were in operation long before the legislation of Moses; but which Jehovah publicly made known

through Moses to Israel—His chosen nation and kingdom—at Sinai. Those laws—enlarged and completed—were codified as the National Law, under the titles of " Commandments, Statutes, and Judgments " ; even as the Ecclesiastical Law was codified under the title of the " Ordinances." Many of those laws are in beneficent operation amongst us to-day. Others have lapsed, under circumstances which are foreign to the present enquiry.

4. *Civil Law* has been inherited by the Continental nations from the ancient Empire of Rome ; but the Common Law of Israel has been inherited by the Anglo-Saxons of Britain and of U.S.A. ; and wherever the Flags of these two favoured Empires go, thither the blessings of Israel's Common Law follow.

5. There are three General Principles which characterise the whole structure of our Common Law ; which differentiate it from all other systems of National Law ; which will ever link it with the Common Law of Israel from whom it received its parentage ; and which will largely account for our amazing success in colonising foreign nations and tribes in various parts of the world.

6. The General Principles of our Common Law are these :

(1) **We British people welcome it for ourselves, and gladly are ruled by it ... ... *Brotherhood.***

(2) **Before our Law Courts, all races and classes are *equally entitled to Justice* ... ... *Righteousness.***

(3) **Every person is held to be *innocent* until *proved guilty*. *Protection.***

7. As to the origin of our Common Law and its affinity with the Common Law of Israel, the evidence is conclusive. Mr. Goard gives the evidence to finality. But there is no need to go beyond the Ten Commandments which form the basis of the Common Law. King Alfred, our own Anglo-Saxon King, quoted it in the tenth century; and in its various Commands we see not only the self-revelation of the Law-giver, but the relation of Himself to the Law. Here we have

Monotheism.	Protection of Life.
Idolatry barred.	Protection of Character.
The Name of God.	Protection of Property.
The Sabbath.	Protection of Reputation.
The Family.	Protection of our own hearts.

And everyone of these finds its counterpart in the Common Law of our Statutes.

8. Lack of space prevents our reproducing King Alfred's Code in which he gives almost a literal transcript of the legal "Judgments" which occupy nearly the whole of those three chapters—21, 22 and 23, of the Book of Exodus. Nevertheless, Mr. Goodman tells us there is "no affinity." The enlightened King Alfred incorporates many of those "Judgments" into his Code of Anglo-Saxon Common Law, and thus entirely refutes the Assumption of Mr. Goodman which stands at the head of this section.

9. Professor R. W. Chambers has been appealed to by Mr. Goodman. The terms of reference which were laid before the learned Professor are

not stated. They were evidently indefinite; for his answer does not touch the questions under consideration, inasmuch as it relates, not to Anglo-Saxon Common Law at all, but to " Jews," " Dutchmen," " Germans," " West Germanic peoples," " Jewish descent," " Germanic folk-lore," " Judaism," " Germanic languages," and " Old Germanic laws." But not once does he mention the words " Anglo-Saxons." If he had them in his mind at all, he probably was thinking of them as Teutonic or " German-Saxons."

10. But such a race as " German-Saxons " never existed; and to persist in the antiquated idea that our British forefathers were Teutonic, is to move against the whole weight of ethnological evidence, some of which will appear upon a later page.

11. The migrations of the Ten Tribes from their departure from the land of their Captivity, and their wanderings East and West of Europe right up to their arrival in the Islands of the North-west, which were reserved for them by Jehovah, the God of Israel, have been fully traced. 2 Sam. 7.10.

12. In a Review of Mr. Goard's book on our Common Law, *The Central Law Journal* of U.S.A. says :

> **" The work demonstrates that the Common Law of the Anglo-Saxons is *based on the laws given to Israel at Sinai.*"**

Chapter XIX.

Contrast VII.—"The 'Chief' profit of Israel was that to them were committed the Oracles of God." Rom. 3.1, 2.

"That is," Mr. Goodman explains, "they preserved the Old Testament Scriptures. The Anglo-Saxons never had this honour. . . . The Anglo-Saxons were never custodians of the Oracles."

1. Thus wrote Mr. Goodman. But as I read the words of his assumption I became perplexed; and I felt that there was something wrong in the quotation. So, I took up my Bible, and turned to the passage to which Mr. Goodman had referred. Then I discovered what was *his gloss* on the text.

2. Mr. Goodman had made a mistake—which we are all liable to do. No wonder the text had sounded strangely in my ears. He had substituted the word "Israel" for the word "Jew." In the Bible, the passage reads thus:

> **"What advantage then hath the *Jew?* or what is the profit of circumcision? Much every way: first of all, that they were intrusted with the Oracles of God."** Rom. 3.1, 2.

3. Mr. Goodman may seek to minimise his mistake, and may say that, after all, the words "Jew" and "Israel" have the same meaning, and that they are used interchangeably. But, in any case, we protest against such an alteration of the Bible, and I prefer St. Paul's divinely inspired word "Jew," to Mr. Goodman's misquotation; and all the more so because he shews

throughout his pamphlet a strong inclination to magnify Judah at the expense of the Ten Tribes of Israel and the Anglo-Saxons, their descendants.

4. But the words "Jew" and "Israel" are not employed interchangeably. While all Jews are Israelites because of their descent from the patriarch Jacob whose name was changed to "Israel"; nevertheless, not all Israelites are Jews; nor are the Ten Tribes, *as such*, ever called "Jews." The failure of Mr. Goodman to recognise this distinction vitiates his arguments most seriously.

5. The distinction between "Judah" and "Israel" appears to have existed in some form or other even at the time of the Exodus. Hence, we read that:

> **"When Israel went forth out of Egypt, the House of Jacob from a people of strange language; Judah became His *sanctuary*, Israel His *dominion*." Ps. 114.1, 2.**

The distinction was one of function apparently; but in time, it developed into disagreement, separation, and antagonism. It was natural that "Judah" should be "intrusted with the Oracles of God," as they were to possess the Holy City, with its Temple and its ritual and worship. But the "dominion" was intrusted to "Israel."

6. So, while all the Twelve Tribes could have the privilege of sharing in the *instruction* imparted by the "Oracles of God," nevertheless, it was on Judah that the honour was conferred of being "intrusted" with the Oracles themselves. It was the Judahites who afterwards became designated

as the "Jews"; who—along with the Benjamites and some of the Levites—endured the Babylonian Captivity; a portion of whom returned therefrom to Jerusalem; and who formed the people of Judea in the time of our Lord, and were generally spoken of as "Jews."

7. It was to them that the Apostle Paul referred when he enquired: "What advantage then hath the Jew?" His argument was that the Jews were more guilty than the Pagans themselves; for they had neglected their opportunities; despised their privileges; disregarded their obligations; trampled "the Oracles of God" under their feet; and had rejected and crucified their Messiah!

8. It is in vain that Mr. Goodman seeks to belittle our Anglo-Saxon position and mission; and his substitution of the word "Israel" for the word "Jew" is most unfortunate; for it not only obscures the argument of the Apostle, but it also places Judah in a position of moral superiority which she had forfeited. Jeremiah, more than six hundred years before, had written:

> **"The Lord said unto me, Backsliding Israel hath shewn herself more righteous than treacherous Judah." Jer. 3.11.**

What would the prophet have written had he lived after the Jews had cried out

> "*Away with Him!* *Away with Him!*
> "*Crucify Him!* *Crucify Him!*" John 19.15.

9. But, although Ephraim-Israel were not, originally, the "custodians of the Oracles of God,"

have they not now and for many years past as British-Israel—through Calvary's Redemption and the New Covenant—become not only their "Custodians" but also their world-wide Circulators? God bless our Jewish brethren! May the centuries of their chastisement speedily come to an end! But, in the meantime, what is their relation to "the Oracles of God?" Have they not forfeited their honoured position? How are the mighty fallen! Did not our Lord say unto them, in His parable of the Householder and the Husbandmen?

> **"Therefore, say I unto you, The Kingdom of God shall be taken away from you, and shall be given to a *nation* bringing forth the fruits thereof." Matt. 21.43.**

Since then, the Divine Oracles and all belonging to the Kingdom have been transferred to that nation, who is the new Steward—the House of Judah having been deposed from the Stewardship. Could any other people take their place, but the nation of the House of Israel?

10. "The Oracles of God" were never so widely circulated as they are to-day, since the Ten Tribes received the appointment as their custodians. We may well ask:

Who are now their Custodians? ... ... The Anglo-Saxon Race.

Who are now their Translators? ... ... The Anglo-Saxon Race.

Who are now their Producers? ... ... The Anglo-Saxon Race.

Who are now their Universal Circulators? ... The Anglo-Saxon Race.

Who are now their Gospel-Ministers ? ... The Anglo-Saxon Race.

Who are now their Overseas' Missionaries ? ... The Anglo-Saxon Race.

11. It is in vain also that Mr. Goodman seeks to belittle our Israelitish origin and our religious position; for wherever the Flags of the two Anglo-Saxon Empires are seen to-day, there the Bible of Israel in its hundreds of languages and dialects—published from Anglo-Saxon sources—lifts up its voice for Jehovah, and goes forth to all nations, teaching His righteousness, truth, grace, and salvation. And there also the Anglo-Saxon Common Law is found in all its beneficent influence.

12. The Anglo-Saxon nations furnish a crushing reply to Mr. Goodman's minimising implications. We hear no boasting about their noble generosity. Recognising their position and mission as "chief of the nations" and as Jehovah's "Witnesses," they simply give and give, and are glad of the privilege of circulating the Oracles of God and in sending forth Missionaries to preach the Gospel to the millions of their fellow men who "sit in darkness and in the shadow of death."

13. The following Table of Missionary Societies is taken from Whitaker's Almanack, from which it appears that the sum of £9,600,000 is contributed annually by various countries towards the work of Protestant Missions, the chief contributors being on an average for three years ended December 31st, 1922, as follows:

*U.S.A. and Canada	£6,327,597
Great Britain	£2,310,000
†Sweden	£280,926
*Australia	£172,436
†Norway	£163,000
†Denmark	£91,715
†Netherlands	£84,922
*South Africa	£69,750
Switzerland	£53,818
France	£21,700
Finland	£17,550
Germany	£430
Belgium	£408

By this you will see that by far the greater proportion of the contributions comes from the Anglo-Saxon populations which are indicated by the * ; and nearly the whole of the remainder from those nations of Israelitish descent marked †.

Indeed, Anglo-Saxon countries provided	£8,879,783
while all other countries mentioned gave only	£720,217
	£9,600,000

Thus 92 per cent. was contributed by Anglo-Saxon nations.

14. But what about the *circulation of the Bible* ? The British and Foreign Bible Society since its foundation in 1804 has issued three hundred and eighty-five millions of copies ; and of these, about one hundred and nine millions have been in English.

This Society has translated the Bible into six hundred languages ; and of many other languages into which the Bible has been translated, only one translation has been carried out by a member of *any other race.*

What have the Jews done in this important work ? Practically nothing.

15. And of the army of Foreign Missionaries, numbering thirty thousand, more than twenty-eight thousand are of the Anglo-Saxon race !

So another assumption of Mr. Goodman is " Weighed in the Balances, and found wanting."

Chapter XX.

Contrast VIII.—"If we are the Ten Tribes, our Kings are not those to whom the Promises were made."

A MYSTERIOUS FULFILMENT.

1. Mr. Goodman is quite correct in saying that "the Royal Tribe was Judah, which was not one of the Ten Tribes." But he is incorrect when he implies that British-Israelites hold that our British Kings are "from another Tribe" than Judah. We hold as firmly as he does the prophecy :

> **"The sceptre shall not depart from Judah, nor the ruler's staff from between His feet, until Shiloh come ; and unto Him shall the obedience of the peoples be." Gen. 49.10.**

It is generally agreed that our Lord—who was of the Tribe of Judah—is the Shiloh whose right it is to wield the Sceptre of David. But this will not take place actually until His Second Advent. Ezek. 21.27.

2. But, during the many intervening centuries, how was Jeremiah's prophecy in chapter 33.17 to be fulfilled ? Was the Tribe of Judah to provide no King during the lengthy intervening period ? Had not Jeremiah prophesied that "*David should never want a man to sit upon the throne of the* HOUSE OF ISRAEL" ? Nevertheless, Zedekiah, Judah's last King had been dethroned, and was a blinded prisoner in Babylon ; and all his sons had been put to death. How then could Jeremiah's prediction be realised ? We shall see.

"God moves in a mysterious way
His wonders to perform ;
He plants His footsteps in the sea,
And rides upon the storm."

"Blind unbelief is sure to err,
And scan His work in vain ;
God is His own Interpreter :
And He will make it plain."

HOW DAVID'S ROYAL HOUSE WAS PERPETUATED.

1. Now, Zedekiah had two daughters and Nebuchadnezzar allowed them to remain in Palestine when their father, whom he had cruelly blinded, was deported to Babylon. Jeremiah, the aged prophet, became their guardian, and in the providence of God, he was led to take them to Egypt. From there they escaped to Ireland, where an Israelitish Colony, the descendants of Zarah-Judah and of Dan, had long been settled. One of the Judahites, *Eochaid*, became Heremon, or King paramount; and he appointed Jeremiah as his *Ollam Fola*, or "*The Wonderful Seer.*"

2. All this occurred about the year 583 B.C. The marriage of Princess Tamar-Tephi—one of Zedekiah's daughters—to Eochaid, a Prince of Zarah-Judah, perpetuated the Royal House of David; and right back to that period the Sovereigns of Great Britain can trace their descent through a long line of Scottish and Irish Kings. On the other hand, the Jews have never had a Davidic King of their own from the time of the death of Zedekiah right down to the present day.

TWO OBJECTIONS ANSWERED.

Now, Mr. Goodman may possibly decline to believe these Irish Antiquities, and may raise a number of objections, two of which are fairly entitled to consideration.

1. "*That Jeremiah's prediction was limited to the male line.*"

But the word translated "man"— אִישׁ *ish*, xactly as in our own language—may refer to

either sex, as in the following passages : Job. 12.10 ; 14.12 ; 15.16 ; 34.21 ; Ps. 39.11 ; 78.25. In these and many other texts *man* includes *woman*. Consequently, the word " man " in Jeremiah 33.17 cannot justly be held to bar woman from the throne.

2. *That even ordinary " Inheritance " was limited to the male line.*

But this is a mistake. Originally, such was the law among the Hebrews ; but it was altered ; and this is how the change came about. Zelophehad, a Manassehite had died in the wilderness of Sinai. He left five daughters and no sons. So the daughters came and " stood before Moses, Eleazar, the princes, and all the congregation at the door of the tent of meeting " ; and this is what they said :

> **" Why should the name of our father be taken away from among his family, because he had no son ? Give unto us a possession among the brethren of our father. And Moses brought their cause before the Lord."**
>
> **" And the Lord spake unto Moses saying. The daughters of Zelophehad speak right : thou shalt surely give them a possession of an inheritance among their father's brethren ; and thou shalt cause the inheritance of their father to pass unto them. . . . . And it shall be unto the children of Israel *a Statute of Judgement*, as the Lord commanded Moses." Num. 27.1-11.**

EZEKIEL'S RIDDLE.

1. Now, it is probable that, in the form of a riddle, Ezekiel refers to the arrival of Jeremiah in Ireland and to the perpetuation of the throne of David through the marriage of a daughter of Zedekiah with a prince of Zarah-Judah.

> **" Thus saith the Lord God : I will also take of the lofty top of the cedar, and will set it ; I will crop off from the topmost of his young twigs a *tender one*, and I will plant it upon an high mountain and eminent." Ezek. 17.22.**

The "tender one" may mean the daughter of Zedekiah: the throne of David was removed from Jerusalem to Ireland; and in course of time was taken to Scotland and thence to England; where many believe it now to be represented by the Coronation Stone in Westminster Abbey."[1]

2. The Riddle proceeds as follows:

> **"In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell."** **Ezek. 17.23.**

3. The figurative meaning, as it seems to us, is that, God Himself "planted," or established, the throne of David in British-Israel in what was originally termed the "Plantation" of Ulster; that He has thus fulfilled, through the daughter of Zedekiah, His promise to David; and that becoming "a goodly cedar," bringing forth boughs with spreading branches, bearing fruit, and giving shelter to "fowl of every wing," was indicated the vast dominion, wealth, and influence of the future Kingdom.

THE IRISH ANTIQUITIES VINDICATED.

1. The *Irish Antiquities* which are briefly alluded to in this chapter were first brought into prominence by a Church of England clergyman, the Rev. F. R. A. Glover, M.A. The first edition appeared in 1861; the second edition in 1881. It is no wonder that the book created a great sensation. It met with bitter opposition; but it was not until 1902 that anyone ventured to call Mr.

[1] *What and Why*, by Miss Augusta Cook; *p.* 60.

Glover's good faith in question. This was done in a very violent fashion, misquotation and even forgery being alleged against him.

2. Under these circumstances, the Rev. W. M. H. Milner, M.A., F.R.G.S., an eminent clergyman of the Church of England and a profound and widely read scholar, determined to make a thorough investigation into the whole subject. This determination he carried into effect ; and this is what he says in the Introduction to the quarto book in which he records his literary and historical investigations. He says :

> **" In the Spring of 1903 I spent a fortnight reading in the British Museum Library. I found all Mr. Glover's authorities, as well as other valuable matter now for the first time unearthed. I went over every quotation line by line, demonstrating their correctness and the general reasonableness of Mr. Glover's conclusions."**[1]

3. He then summarises the results of his Investigations as follows :

> **" This vindication of Mr. Glover's fair fame established the following points :**
>
> **" (1) The early presence of Hebrew settlers in Ireland.**
>
> **" (2) The subsequent coming of the Hebrew Scots.**
>
> **" (3) The appearance amongst them of a Jewish legislator in the sixth century B.C.**
>
> **" (4) His enforcement of the Laws of the Two Tables commemorated in the name of Tara.**
>
> **" (5) His simultaneous institution of a Hebrew University.**
>
> **" (6) The marriage of the contemporaneous Sovereign of Ireland to an Eastern, in fact a Jewish, Princess.**
>
> **" (7) His Coronation on Jacob's Stone.**
>
> **" (8) The subsequent descent from that marriage of *the Royal House of Britain*."**[2]

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1 *The Royal House of Britain an Enduring Dynasty*, *p.* 4.
2 *Ibid* ; *p.* 5.

4. The fulfilment of the promises made to King David; the establishing of his throne when all human possibilities were against it; the authentication of that throne in *Great Britain's universal Empire* by these wonderful Irish Antiquities; and the sublime prospect of that throne ere long becoming the Throne of our Blessed Lord and Redeemer—these facts may well fill our minds with grateful amazement, and fire our hearts with loyal enthusiasm as we unite in singing:

1. As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

2. The sun, that bids us rest, is waking
Our brethren 'neath the western sky;
And, hour by hour, fresh lips are making
Thy wondrous doings heard on high.

3. So be it, Lord, Thy Throne shall never,
Like earth's proud empires, pass away;
Thy Kingdom stands, and grows for ever,
Till all Thy creatures own Thy sway.

Ellerton.

"Thou shalt call His Name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto Him the Throne of His Father David: and *He shall reign over the House of Jacob for ever; and of His Kingdom there shall be no end.*" Luke 1.31-33.

Chapter XXI.

Contrast IX.—" The British are not under the New Covenant."

" The British have not come under the New Covenant," says Mr. Goodman. " Who says they have ? "—I reply. The *British Empire* consists of many races ; but it is the chosen race of Hebrews, and the Ten Tribes of them with whom we are dealing—not with the British Empire as a whole. It is for the Ten Tribes of Israel for whom we claim lineal descent from Abraham ; and as they—" The House of Israel "—most assuredly came under the New Covenant long ago, we claim, as their lineal descendants, to be under the blessings of that Covenant to-day. And our whole history confirms the integrity and justice of our claim.

The reader will be able to grasp the purpose, and the culminating position of the New Covenant, if he will carefully study these eight Covenants and our Lord's relation thereto.

THE RELATION OF CHRIST TO THE EIGHT COVENANTS.

1. The Edenic Covenant.	**Innocence. Probation.**	**1 Cor. 15.45-47.**
2. The Adamic Covenant.	**The Fall. The Promised Redeemer.**	**John 3.15 ; 12.31.**
3. The Noahic Covenant.	**Human Government. Judgment.**	**Gen. 9.1 ; Col. 2.9.**
4. The Abrahamic Covenant.	**The Elect Race. Chosen Nation.**	**Gen. 22.18 ; Gal. 3.16 ; Phil. 2.8.**
5. The Mosaic Covenant.	**Condemnation. Atonement.**	**Gal. 3.10, 13.**
6. The Palestinian Covenant.	**Industrial and Social Life.**	**Deut. 28-30.**

7. The Davidic Covenant.	**Royal Tribe. Royal Family.**	**2 Sam. 7.8-17. Matt. 1.1. Luke 1.31-33.**
8. The New Covenant.	**Christianity. Millennium.**	**Gal. 3.13-29.**

THE NEW COVENANT.

1. When first the New Covenant is mentioned in the Bible, it is promised to " the House of Israel " and also to " the House of Judah "—thus indicating the continued separation of the two Houses at the time when the prophet wrote. Jer. 31.31.

2. But two verses further on, " the House of Judah " was dropped, and " the House of Israel " only was mentioned. Why is this ? There must have been some important reason for it, especially as the same thing occurs in the Epistle to the Hebrews. What was that reason ?

Jer. 31.33 ; Heb. 8.8-10.

NATIONAL AND INDIVIDUAL.

1. It is important to notice that the promise of the New Covenant was *national* and not merely *individual*. It was to be made with " the House of Israel," which consisted of the Ten Tribes ; and also with " the House of Judah," which consisted of the Tribes of Judah and Benjamin with part of the Tribe of Levi. This national character of the Covenant should receive the reader's special attention.

2. In its national aspect, the New Covenant was in harmony with the Abrahamic and Mosaic Covenants, although the Abrahamic seed for more than two hundred years had been divided into two

nations, each of them in a state of apostasy from God. The Ten Tribes were captive in Assyria, and Judah was on the verge of the Babylonian Captivity; but both Houses, however, had received promises of pardon, deliverance and re-instatement at God's appointed time. In choosing Abraham, God had elected the whole Hebrew race through Sarah, Isaac and Jacob; and in His sovereign and gracious choice that race was destined to become God's nation, God's people, and God's Kingdom.

3. We must be careful lest we assign to the words of the New Covenant a deeper spirituality in " the House of Israel " than they, at the outset, were able or likely to experience; but right down the ages from the time of Abraham, there was always a godly " remnant," an inner circle, a spiritual seed, to whom St. Paul alluded when he said:

> **" *They* are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called." Rom. 9.6, 7.**

ITS DATE AND CONTENTS.

1. When did the New Covenant come into actual operation? Surely, it was at the moment when our blessed Lord on the Cross, exclaimed: " It is finished ! " Then it was that He proclaimed to the astounded hosts of heaven the redemption of Israel and the atoning sacrifice for all mankind. At Calvary we hear the Divine echo of John the Baptist:

> **" Behold the Lamb of God, which taketh away the sin of the world." John 1.29.**

2. As to the contents of the New Covenant, Mr. Goodman fails to observe the Biblical distinction between the national election of *race* to service and the individual election through faith of believers to salvation. This failure appears several times in his pamphlet.

3. When God chose Israel in Abraham, and when Moses, four hundred and thirty years afterwards, at Sinai, emphasised and expanded the choice, it was as a "race," a distinct and separate "race," that they were chosen. This "race" was Abraham's natural "seed." But, as previously indicated, there was "a spiritual seed" within the "natural seed," who possessed Abraham's faith. It was this "seed" to which the Apostle Paul referred when he wrote the words :

> **"Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ." Gal. 3.16.**

4. Let it never be forgotten that under both the Abrahamic and Mosaic Covenants, Abraham's natural seed of the "elect race" could come into spiritual fellowship with God and into the possession of personal salvation only by the possession of Abraham's faith and spiritual life—the new birth by the Holy Spirit.

WHY A "BETTER" COVENANT ?

1. The New Covenant, as St. Paul says, is "a better covenant" than the Mosaic. It is "better" because :

1. **Established on unconditional promises.**
2. **Received with heart and mind—not from fear.**

3. **Revealed by the Spirit to every believer.**
4. **Accompanied by full assurance of forgiveness.**
5. **Based upon Redemption by the Lord Jesus.**
6. **Secures the full restoration and blessing of Israel.**
7. **Bestowed efficaciously on souls Divinely prepared, for its reception. In the Mosaic Covenant, God said: "If *ye* will"; but in the New Covenant He says: "*I* will." Ex. 19.5; Heb. 8.10, 12.**
8. **Culminates and forms the climax of all previous Covenants, and will be—like Jehovah Himself—EVERLASTING.**

2. In view of the above eight points, well might the Apostle speak of the New Covenant as " better " than that of Moses ; for it is *Christianity pure and simple*. It was angelically inaugurated at Bethlehem ; it will be marvellously manifested to united Israel on Mount Olivet : and it will be gloriously displayed among the nations of the world in the New Jerusalem, when once the Millennial dawn shall break.

NATIONAL SIN, BUT STILL BELOVED.

1. Now, in spite of all the sacrifices, offerings and types, and, particularly, of circumcision, which taught the necessity of *heart*-circumcision, or regeneration ; and in spite of prophetic and even of angelic teaching ; God's chosen people—with the exception of the remnant—frequently fell into idolatry, wickedness, and alienation from God. Nevertheless, they still remained under certain racial and national privileges of the Abrahamic, national Covenant.

2. The backsliding, worldliness, and sin which, alas ! we witness in British-Israel to-day, had their counterpart in ancient Israel of both Houses. Nevertheless, God called them " holy " ; but only

in the sense of being *chosen, set apart, elected* for the carrying out of God's purposes among the nations of the world, and in connection with the Abrahamic Covenant. And even in their captivities, they were promised pardon, restoration, and the New Covenant.

3. If Anglo-Saxons are lineal descendants of the House of Israel—as millions of Britons are convinced that we are—why should anyone doubt that God sustains the same gracious relationship towards us as He did towards them ; especially in view of the national blessings He has bestowed upon us ; upon our world-wide Empire ; and upon the universal, beneficent, philanthropic, and religious mission to which we are called. As a matter of fact, the Anglo-Saxon race is fulfilling nearly every function which God had assigned unto the Ten Tribes of Israel. What is the natural inference ?

OUR NON-ISRAELITE FELLOW CITIZENS.

1. As to the heathen nations which form part of our Empire, they are not British-Israelites at all, but nations of various races which are linked with us, occupying the position of dependencies and possessions, and sheltered, protected, and brought under our Christian influence. When the Lord Jesus shall receive " the heathen for His inheritance," it will be largely as a result of the labours, self-sacrifices, and martyrdoms of Anglo-Saxon Missionaries, that they will welcome the New Covenant from His gracious hands.

2. One can only grieve, therefore, that such words as these should have come from Mr. Goodman's pen :

" As to the *British Empire*, it is a conglomerate mass of heathen, Mahommedan, atheistic, and Roman Catholic peoples, as unholy as can well be conceived. If any can glory in this *mass of* '*flesh*' he is strangely blinded."

3. Does not the existence of an Empire larger than any of the four specified by Daniel, and ruled in righteousness and justice by our Bible-loving King, convey no dim notion to Mr. Goodman's mind that perhaps he has been blind to a tremendous fact ?

THE NEW COVENANT'S DELAY IN FRUITION.

1. I venture to think that, although the New Covenant, as to its essence, came into full operation at Calvary ; nevertheless, its perception, experience, development, and expansion in the minds of its recipients, as well as among the people unto whom its message should come, was designed and destined to be regarded as progressive in its operation. In this connection, the following points are significant :

2. The exclusion from the New Covenant of the name of the House of Judah both by Jeremiah and St. Paul. Jer. 31.33 ; Heb. 8.10. One can understand why Judah should be excluded, in view of the Divine foreknowledge that Judah—that is, the Jews—would crucify the Lord Jesus ;

3. The mention by Jeremiah and St. Paul that the making of the New Covenant would take place " *after those days.*" Jer. 31.33 ; Heb. 8.10. The phrase " after those days " evidently indicates the Millennial Era ;

4. The fact that Judah would ultimately come under the New Covenant ; inasmuch as Jeremiah

prophesied that, in the future, "the House of Judah shall walk עַל, *'al*, TO the House of Israel;"

5. The fact that Ezekiel prophesied that the two Houses would certainly be united in the Holy Land, and would dwell together there in the holiness and glory of the Millennial Era.

THE NEW COVENANT ONLY PARTIALLY FULFILLED.

1. This is what Jeremiah says will be the state of things when people have fully come under the New Covenant:

> **"They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah."** **Jer. 31.34.**

2. Now, has there ever been a time when this prediction has been fulfilled? Is there any Church or Denomination, or even any Mission Hall in which it is being fulfilled to-day? Only partially and fitfully is there any sign of such a fulfilment; and it is perfectly clear that, for full realisation, the prophecy awaits the Second Advent, the Millennial Glory and the New Jerusalem.

3. When Mr. Goodman implies that, because many Britons have not become sanctified Christians, therefore, they are not under the New Covenant at all, his implication is easily

"Weighed in the Balances and Found Wanting."

PART SIX.

Mr. Goodman's Misinterpretations.

Chapter XXII.

Misinterpretation I. Abraham's Seed and the Gentiles.

THE TWO SEEDS.

It is interesting to read the following sentences from the pen of Mr. Goodman :—" We need to remember that Abraham had two seeds—a natural and a spiritual ; the latter being Christians. The Seed is Christ—Gal. 3.16 ; and all believers, whether from Jew or Gentile, are children of Abraham." Gal. 3.28 ; Eph. 2.14. But the question is : What is the meaning, and what is the application of his words ? In what sense are Gentile believers " Abraham's children ? "

I would remind him that :

1. The promises in the Abrahamic Covenant involved great *earthly* and *national* blessings to Abraham's *literal* children, as well as *spiritual* and *heavenly* blessings to his *spiritual* children. Both were promised in Christ, the Divine " Seed," who was the representative Head of both natural and spiritual Israel.[1]

2. Abraham's natural seed, when they believe in the Lord Jesus, become, in addition, his *spiritual*

1 See *The Critical and Experimental Commentary, in loco.*

seed ; and Gentiles, when they believe, are, likewise spiritually favoured and blest. *They* also become his spiritual seed.

3. But, of course, Gentile believers do not and cannot become Abraham's *natural* seed. They still remain Gentiles in the natural and physical realm, although they have become his spiritual children.

4. And it is correspondingly true of Abraham's natural seed, when they become believers in Christ. They still remain " the descendants of Abraham according to the flesh," although they have been promoted to the position of " the children of Abraham according to the Spirit."

5. It is to be regretted that Mr. Goodman fails to explain this diverse origin and nature of the two seeds, as it is vital to the understanding of the Abrahamic Covenant.

" THE MIDDLE WALL OF PARTITION."

Mr. Goodman refers to Eph. 2.14, which reads as follows in the Revised Version :

> **" Christ is our peace, who made both one, and brake down *the middle wall of partition.*" Eph. 2.14.**

a verse which contains a very precious truth, but one which many excellent people utterly fail to comprehend.

1. Now, how does Mr. Goodman interpret this verse ? What does it mean to him ? It requires explanation. Does it mean that when a Jew becomes a Christian, he, *ipso facto*, ceases to be a

natural son of Abraham ? And does it mean that, in becoming a Christian, a Jew, practically, becomes a Gentile, and that a Gentile, practically, becomes a Jew ? The sentence is so bald and ambiguous that it may mean either. But, as a matter of fact, it means neither. In accepting Christ as Redeemer and Saviour, the Jew does not become a Jewish Gentile ; nor does the Gentile become a Gentilized Jew. They simply become " new creatures in Christ Jesus," the Holy Ghost adding the spiritual to the natural.

2. What, then, was meant by " the middle wall of partition ? " Of course, the phrase was symbolic ; and it indicated some kind or degree of inferiority in the position of the Gentiles. It was also something which had to do with religious privileges and with " ordinances " of service—probably with regard to the heavy " yoke of bondage " of the Ceremonial Law as a whole, and, particularly, of circumcision, as the initiatory rite into Israel's system of worship and citizenship. Gal. 5.1.

IMPORTANT TESTIMONIES.

" The middle wall of partition is perhaps an allusion to the warning barrier which marked off the Court of the Gentiles from the higher level of the Court of the Women in the Temple. It was death for a Gentile to pass the barrier."[1]

" There was a balustrade of stone which separated the Court of the Gentiles from the Holy Place, which it was death for a Gentile to pass. This, though alluded to, was but a symbol of the partition itself, namely the ' enmity ' which often existed between Jew and Gentile and between both and God—and so became the mediate cause of their separation from one another."[2] **Eph. 2.15.**

1 *Dummelow's Commentary, p.* 962.
2 *The Critical and Explanatory Commentary, in loco.*

3. As the veil of the Temple was rent in twain from the top to the bottom at the moment of the victory of the Cross ; so, at that same moment and through that same atoning sacrifice, " the middle wall of partition " was broken down, never again to be re-erected.

4. And who can tell the full significance of that " broken wall " ; with its indications of Jew and Gentile meeting on equal spiritual terms at Calvary, there to behold their Saviour and their Lord ! And who can fathom the depth of the mystery of the " rent veil " of the temple ?—its revelation of the Ark of the Covenant, of the Mercy Seat, of the Sprinkled Blood, of the awe-filled Cherubim, of the Shechinah Glory—the Vestibule of Heaven !

THE ABOLISHED " DISTINCTION ? "

Mr. Goodman proceeds to say that, " In Christ, the distinction between Jew and Gentile is abolished."

1. Now, as Mr. Goodman gives no explanation of the above sentence ; and as he mentions no limitation of the abolition, it would appear that he intends to convey the impression that the abolition of the " distinction " is a *total* abolition, and that there is now no difference between the position and privileges of the descendants of Abraham and those of the Gentiles.

2. Moreover, he speaks of " *the* distinction," as if there had never been more than one. But was there only one distinction ? Were there not several distinctions. For instance : take the four Coven-

ant promises to be mentioned presently, and which were made exclusively to Abraham and his seed through his son Isaac. Was not each one of these distinctive ? —separating Israel as a nation from all the nations of the earth ? What has happened to those four promises ? We know that God had literally fulfilled the second, in the gift of the Lord Jesus. Has He abandoned the other three by depriving them of their literal meaning ?

HAS THE ABRAHAMIC COVENANT BEEN ABOLISHED ?

1. As is well known, about two thousand years before the advent of Christ, God made a special *unconditional* covenant with Abraham and with his *literal* seed after him "*throughout their generations*," according as we read :

> **"And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant."** **Gen. 17.7.**

Has that covenant ever been abolished ? If so, where is the text which proves it ? That text has often been demanded ; but it has never yet been produced.

2. On the contrary, our Lord and His Apostles, in their numerous references to Abraham, make it perfectly clear that the Covenant was in operation in their days. Nay more, the Apostle Paul, in his explicit allusion to the Abrahamic Covenant, uses the following striking words :

> **"Now this I say ; A covenant confirmed beforehand by God, the law, which came 430 years after,—the Mosaic Law—*doth not disannul*, so as to make the promise of none effect."** **Gal. 3.17.**

HAVE THE ABRAHAMIC PROMISES BEEN ABOLISHED?

Natural Seed and National Blessings.

1. *The Land*: "I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan for an everlasting possession; and I will be their God." Gen. 17.8.

2. *The Nations*: "Thou shalt be the father of a *multitude of nations*." Gen. 17.4.

3. *The Multiplicity*: "I will multiply thy seed as the *stars* of the heaven, and as the *sand* which is upon the seashore." Gen. 22.17.

4. *The Dominion*: "Thy seed shall possess the gate of his enemies." Gen. 22.17.

Spiritual Seed and Heavenly Blessings.

5. *The Messiah*: "In thy seed shall all the nations of the earth be blessed"—or "bless themselves!" Gen. 22.18.M.

HOW AND WHEN FULFILLED.

1. The Almighty has literally fulfilled the promise which relates to Abraham's Spiritual Seed, in the gift of His Beloved Son to be our Redeemer and Saviour. The other four promises which refer

to earthly and national blessings He has literally fulfilled when, and in so far as His commandments have been obeyed; but He has suspended their operation when, and in so far as, national transgression has called for national judgment and chastisement.

2. These national promises are now being largely fulfilled in British-Israel; but they still await their complete fulfilment till Ephraim-Israel and Judah-Israel shall be united, and when the Lord Jesus shall usher in the Millennial Age by His glorious Second Advent. May the radiant dawn of that blessed Age speedily burst upon this darksome world!

THE SPIRITUAL SEED AND THE SPIRITUAL BROTHERHOOD.

1. Mr. Goodman refers to Gal. 3.26, 29; and these verses are not difficult to understand, if one remembers that the Apostle is referring to Abraham's Spiritual Seed, and to that alone; for he says to these Galatians:

> **"Ye are all sons of God, through faith, in Christ Jesus."** **Gal. 3.26.**

2. He reminds them that their spiritual position was symbolised and professed in their baptism, by which they entered into the relation of public fellowship with Christ and of Union with all believers:

> **"For as many of you as were baptised into Christ did put on Christ."** **Gal. 3.27.**

3. The Apostle then cheers them by saying that they were no longer bondsmen under the tutorship of the Law, but free men, "sons of God" and a

spiritual brotherhood ; because they were in Christ by faith. Their nationality, social conditions, etc., remained, but now they were to realise that "unity in Christ is deeper than differences of nationality, condition, or sex," and that, in that Divine unity and fellowship—the aristocracy of heaven :

> **"There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female : for ye all are one man in Christ Jesus." Gal. 3.28.**

4. It is no bathos to pass from the thought of "the aristocracy of heaven" to the thought of Abraham. For, did not Jehovah Himself speak of him as "Abraham, my Friend ?" Isa. 41.8. Was he not the father of the twofold seed of Israel ? Was he not the forefather, and the Covenant-father, of all who believe ? Rom. 4.11. Well might the Apostle, therefore, write these significant words :

> **"And if ye are Christ's, then are ye Abraham's seed, heirs according to the promise." Gal. 3.29.**

5. Many of these Galatian believers were Israelites, if, indeed, not all ; and it would gladden their hearts to learn from the Apostle that belief in the Lord Jesus made them the *spiritual* children of their eminent forefather Abraham.

6. If only Mr. Goodman could grasp the fact that the literal seed of Abraham in the Ten Tribes is not abolished, and that, nationally, the Ten Tribes are not amalgamated and incorporated with the Jews, he would at once perceive the drift of the Apostle's teaching, namely, that "Abraham's seed" mentioned in verse 29 is Abraham's *spiritual* seed, and not his natural or literal seed.

IMPORTANT TESTIMONIES.

"In the spiritual seed there is no distinction of Jew or Greek; but to the literal seed the promises still remain to be fulfilled."[1]

"*Abraham's seed*—his spiritual descendants. Not lineal descent from Abraham, but *spiritual kinship* to him through a faith like his, determines whether we are heirs of the promise made to him."[2]

A TESTING QUESTION.

1. Now, has any one of the Abrahamic promises—in so far as it was racial and national—ever been curtailed, altered, amended, extended, repealed, or in any way or to any extent diverted from its original application, or transferred to the Gentiles as such? Never! Everyone of these promises remains to-day intact in its signification and authority, exactly what it was when it was first given; and it retains in completeness its original racial and national validity and vitality.

2. Therefore, the attempt to undermine British-Israel teaching by implying that the ancient supremacy of Israel has been cancelled and that all distinction between Israel and the Gentiles has been abolished must inevitably fail.

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1 *Critical and Experimental Commentary, in loco.*
2 *Dummelow's One Vol. Commentary, in loco.*

Chapter XXIII.

Misinterpretation 2. The Belittling of Israel.

WAS ISRAEL TO BE ISOLATED FROM OTHER NATIONS?

1. Mr. Goodman says that, "We are not the nation of Israel, because it is said" of Israel by Balaam:

> **"Lo, the people shall dwell alone, and shall not be reckoned among the nations": Num. 23.9.**

2. Now, the words of Balaam are correctly quoted; but what about their interpretation? Mr. Goodman's comment is as follows:

> **"To say that the British Nation or Empire is not reckoned among the nations, in view of its history, and, particularly, the League of Nations, is absurd."**

NOT NATIONAL ISOLATION.

1. Mr. Goodman, at this point, makes another erroneous assumption, namely: that the word "alone" *must* mean "*isolation.*" Now, sometimes the term has that meaning, but frequently it has not; and in the verse under consideration it could not possibly have had that meaning.

2. For, if Israel had to "dwell alone" in the sense of "isolation," that selfish attitude would have prohibited all ordinary intercourse and commercial enterprise with Gentile nations; and it would have prevented the usual social amenities and courtesies which were regarded in those days as being both as important and as obligatory as they are to-day.

3. Moreover, it would have been contrary to the governmental and dispensational purpose of God

in the election of Israel. Nay more ; it would have so belittled Israel, as a nation, that it would have defeated the very purpose for which that election was made.

4. Further, Mr. Goodman's interpretation would be untrue to historical fact. Did Israel in those ancient times have no dealings with other nations ? On the contrary, the Bible tells us of their commercial transactions with Gentiles ; and it records the fact that David extended his kingdom by conquering and annexing the Ammonites, the Arameans, and the Edomites ; and, later on, it informs us that Solomon had extensive commercial enterprises with Tyre, Egypt, and with places beyond the sea, such as Tarshish, Ophir, etc.

5. There is no evidence that Israel, even in their palmiest days, were taught national isolation by their prophets, or that they ever attempted to practise it. Such a course of procedure would have been impracticable.

6. Indeed, one smiles at Mr. Goodman's interpretation, when one remembers that after the disruption, in 975 B.C., both Ephraim-Israel and Judah-Israel hired, at great expense, the military forces of surrounding nations to help them to fight against each other.

NATIONAL SEPARATION—NOT SELFISH ISOLATION.

But, although there would be no selfish isolation on the part of Israel, nevertheless, Balaam foresaw

Israel's national *separation*. That separation would be :

1. *A Political Separation.* Israel received both their country and their polity, or constitution, from Jehovah at Mount Sinai ; and so long as they were obedient to Him their independence and prosperity would be unimpaired. They were commanded, however, to " make no covenant " with the seven heathen nations of Canaan, but to " utterly destroy them." Deut. 7.1, 2. But this command was never extended to include the heathen nations in general.

2. *A Moral Separation.* Jehovah called Israel, not to national isolation, but to a complete separation from the idolatries and vices of the corrupt Canaanites and of other nations ; also to the practice of a pure morality ; and to the observance of an exalted and exalting worship. To this end, marriage with Gentiles ; ordinary Gentile residence in the Land ; and the following of Gentile customs—all these were forbidden to Israel. They were a separated people. According as we read :

> **" Ye shall inherit their land, and I will give it unto you to possess it : I am Jehovah your God, which have separated you from the peoples."** **Lev. 20.24.**[1]

3. *A Religious Separation.*

(1) To Israel—and to the whole Gentile world, through them—God gave the Ten Commandments and the whole system of Divine Truth, as symbolised in sacrifices, offerings, and types, and as expressed in precept, promise and direct teaching.

[1] Deut. 7.3 ; Ex. 23.32 ; Deut. 12.29-32.

(2) In the election and separation of the Hebrew race through Abraham, Isaac, and Jacob, there was involved the whole plan of Redemption :—the Messiah of the Old Testament ; the Christ Jesus of the New Testament :—Bethlehem, Calvary, the Empty Grave ; Olivet, and the ascending Redeemer ; the Angelic welcome to the Father's Throne ; and the Majestic Second Advent to Jerusalem, there to be crowned on His own Throne. What a Coronation it will be ! What a fulfilment of the prophecy !

"And the glory of the Lord shall be revealed, and
All flesh shall see it together :
For the mouth of the Lord
Hath spoken it!" **Isa. 40.5.**

ISRAEL'S MISSION TO THE WORLD.

Now, the word " Gentiles " comprehends all the nations of the earth except God's Chosen people Israel. If, therefore, Mr. Goodman had only thought out the matter fully, in the light of Holy Scripture and apart from Rabbinic and medieval tradition, he must have seen that his theory of Israelite isolation from the world of nations cannot be sustained.

In spite of the inferior position of the Gentiles, Israel had important responsibilities and obligations towards them :

1. *Israel and Gentile " Strangers."* These foreigners were permitted as individuals to settle in the land, without possessing Israelite citizenship ; but they were subject to Israel's Laws and had a claim to justice and kindness. For instance, at the time of harvest, an Israelite farmer was thus commanded by the God of Israel :

> "Thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the *stranger*. I am Jehovah your God."
> **Lev. 19.9.**

What a beautiful illustration of Divine tenderness to the poor in general and specially to the uncovenanted Gentile !

2. *Israel and Gentile Proselytes.* From various motives people of the surrounding nations desired to join Israel ; and they were permitted to do so as proselytes ; but only under certain restrictions. They possessed, however, many of Israel's rights, privileges, and honours. Many became proselytes to the chosen race and to their faith. In the case of the Cherethites and the Pelethites, whole tribes appear to have joined themselves to Israel.

In the days of the Kings some of the proselytes rose to high and influential positions, such as—Doeg, the Edomite ; Uriah, the Hittite ; Araunah, the Jebusite ; Zelek, the Ammonite ; Ithmah, the Moabite ; Ittai, the Gittite ; Shebna the Secretary of King Hezekiah ; Ebed-melech, the Ethiopian ; and also Ruth, the Moabitess, who was the great grandmother of David.

3. *Israel and Gentile Nations.* But it was not merely to "strangers" and "proselytes" that Israel had responsibilities and obligations. They were under a Divine commission for the welfare of the world. They were the depositaries of revealed truth ; the harbingers of redemption ; and the representatives of Jehovah in His benignant purposes for mankind. Hence, the idea of Israelit-

ish isolation would have been repugnant to every enlightened descendant of Abraham.

But, alas ! although God was never left without a spiritual remnant to witness for Him, Israel, as a whole, miserably failed ; and, consequently, they suffered grievous chastisement. But their failure and sin did not nullify the promises of God, or render His covenant invalid. The promises are being largely fulfilled to-day in Britain-Israel, and the covenant will yet be fully proved to be stedfast and sure.

4. When, therefore, we see the British Empire so fully represented and so influentially supported at meetings of the League of Nations ; when we observe her taking the lead in efforts " to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free ; " when we behold her initiating efforts for international disarmament and for the spread throughout the world of the principles of international righteousness, justice and peace ;

Then we rejoice to perceive that in these Movements of moral integrity our Empire is fulfilling her ancient prophecies, is proving that she has received the heritage of Israel, and that, as British-Israel and God's Kingdom-nation, she is striving, however imperfectly, to accomplish the lofty mission which Jehovah has assigned to her, and to discharge the arduous functions with which she has been entrusted.

THE REAL ISRAEL AND GENTILE WELFARE.

1. The real Israel—the Israel that grasped the sublime purpose of its Divine election and separa-

tion—may be discovered in the 67th Psalm. They prayed :

> **" God be merciful unto *us*, and bless *us*,**
> **And cause His face to shine upon *us*."** **v.1.**

2. Was this a selfish prayer—a prayer merely for their own advantage—for higher honour, wider distinction and greater influence and power ? It seems like it, at first sight. But God forbid that any one should think thus of a Psalm which is one of the most generous prayers ever uttered.

3. The suppliants realised the meaning of the Call of God and the mission assigned to them ; their great responsibility to the nations of the earth ; and their insufficiency for so stupendous a work. They, therefore, cast themselves upon Divine mercy and power, and prayed that God's covenant blessings might rest so abundantly upon them as to flow through them unto all the nations of the world :

> **" That Thy way may be known upon earth**
> **Thy saving health *among all nations*."** **v.2.**

4. They themselves knew the " way " of the Lord—His wisdom, grace, and power ; and they longed for the Gentile nations to know it also. They themselves knew His " saving health," or salvation ; and they yearned that its experience might extend " among all nations." How earnestly, therefore, they prayed :

> **" Let the peoples praise Thee, O Lord ;**
> **Let all the peoples praise Thee.**
> **O let the nations be glad and sing for joy :**
> **For Thou shalt judge the peoples with equity,**
> **And lead the nations upon earth.**
> **God shall bless *us* ;**
> ***And all the ends of the earth shall fear Him*."** **vv.3.7.**

A NOTABLE COMMENT.

4. The comment of the Rev. Canon Cook is very impressive :

(1) "**This is a remarkable prayer : the effects of God's goodness to Israel will be the conversion of the world. In the second and third verses three distinct words designate foreign nations.**

(2) "**They are regarded under the various aspects of *foreigners*, *races* and *communities*. Without losing their permanent characteristics, they will be united in one religious community. In the second verse, the word rendered 'nations' means Gentiles.**"

ISRAEL AND THE APOSTLES—A COMPARISON.

1. There is a close comparison between Israel and the Apostles. There were Twelve Tribes : and the Apostles numbered Twelve. Each Twelve was Divinely chosen and trained. Each was appointed for a great and benign purpose, namely : that through them the whole world might learn Divine truth and share Divine grace and blessing. No wiser plan could have been adopted than to endeavour to reach the multitudes by the election, training, and blessing of the comparatively few.

2. Under the Old Covenant the nations had to come to Jerusalem for blessing ; but under the New Covenant, and especially since the conclusion of the Seven Times Chastisement, Israel has, under the leading of the Holy Spirit, gone out into the nations, taking with them all that Jerusalem ever signified, whether Righteousness, Prosperity, Atonement, or Pentecost.

If Mr. Goodman will carefully reconsider this matter in the light of the foregoing statements, he will, I think, admit that his interpretation of

Numbers 23.9, so far as hitherto reviewed, cannot be justified.

WAS ISRAEL NOT TO BE INCLUDED AMONG THE NATIONS?

1. Mr. Goodman's interpretation of the remaining half of Numbers 23.9 is as inaccurate as that of the first half. His theory is that as the British Empire is so great in numbers and so influential and mighty among the nations of the earth, therefore, she cannot be Israel, because Balaam prophesied that Israel

"Shall not be reckoned among the nations."

2. That is to say, the fact that the nations of the earth recognise by association, negotiation, and treaty the greatness and the world-wide influence of the British Empire, is a decisive proof that she cannot be Israel.

3. This will appear as strange reasoning to anyone who is acquainted with the Biblical prophecies of Israel's multiplicity, wealth, universal Empire, and moral sway; and especially to those who remember the words of Jeremiah about "the last days" which he wrote concerning Ephraim—one of the titles of the Ten Tribes:

> **"There shall be a day, that the watchmen upon the hills of *Ephraim* shall cry, Arise ye, and let us go up to Zion unto Jehovah our God. For thus saith the Lord, Sing with gladness for Jacob, and shout for the *chief of the nations:* publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel! Behold, I will bring them from the North country and gather them from the uttermost parts of the earth . . . . a great company shall they return hither. . . . . I am a Father to Israel and *Ephraim is my firstborn.*" Jer. 31.6-9.**

4. As Ephraim-Israel in "the last days" were to become "the Chief of the nations;" the great-

ness, honour and influence of the British nation were to be expected; for—being the Anglo-Saxon race—we are the continuation of the Israel nation; the inheritors of her covenant and birthright promises; the possessors of her guarantees and immunities; and the executors of her commissions.

AN OBJECTION.

It is sometimes said that the word "Ephraim" means only the Tribe of that name. Indeed, not long ago, I heard of a clergyman asserting with the utmost confidence that that was its only meaning. The only suitable reply to such an assertion is that of the great Dr. Johnson, when questioned by a lady as to an error in his English Dictionary:

"Ignorance Madam: Pure ignorance!"

It would be easy to fill the whole of this page with the testimonies of Commentaries, particularly of *The Speaker's* and *Dr. Scofield's*. They shew that while the word "Ephraim" sometimes indicates the Tribe only, yet, at other times it connotes the whole of the Ten Tribes of which "Ephraim" was not only the chief, but of which the name was the national title.

We give just two quotations, each of which refers to Isaiah 7.2. *Scofield's Reference Bible* says:

> **"In the prophetic books, 'Ephraim' and 'Israel' are the collective names of the Ten Tribes who, under Jeroboam, established the Northern Kingdom, subsequently called Samaria, and were—in B.C. 722—sent into an exile which still continues."[1]** **2 Kings 17.1-6.**

[1] *p.* 718.

The Speaker's Commentary has the following Note :

> "*Ephraim.* **This name of the Northern Kingdom is especially fitted to stand in contrast with the 'House of David' ; as Ephraim had all along claimed to be paramount, and resented the assignment of the 'Leadership' to Judah."**[1]

A LONG-LIVED MISTRANSLATION.

1. It is unfortunate that Mr. Goodman has been misled, and has built an important part of his case upon a mistranslation of the latter part of Numbers 23.9. The Revised Version has copied the Authorised Version ; doubtless because the Translators were officially instructed when they undertook the work :

> **" To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness."**

2. Now, the Translators of the Old Testament were eminent Hebraists ; and they must have known of the error which is now to be mentioned. But as British-Israel sixty years ago was not the burning question which it is to-day, they did not think it necessary to correct the error. But now, when opponents of British-Israel are building upon this mistranslation what they regard as a strong argument, it is imperative, in the interests of Bible truth, to clear up the matter, and to shew that their argument is erected upon a foundation of sand.

3. Both the Authorised and the Revised Versions represent Balaam as saying that, the people of Israel :

> **" Shall *not be reckoned among the nations.***"

[1] Vol. 5, *p.* 75.

Mr. Goodman does not inform the public what meaning he attaches to these words ; but the only meanings which are usually given to them are these :

(1) That the nations of the world were not to recognise Israel, and would not recognise them, in any sense, as being *among* them, or one with them.

(2) That Israel was ordained to be, and would be, so nationally isolated from all other nations, that God would neither sanction their association with those nations, nor recognise, or deal with them, in any sense, as associated with those nations.

4. Neither of these meanings is in accordance with the Bible, as will be evident to the reader, I think, when he sees the translation by Dr. Robert Young, as given in his *Literal Translation of the Bible*. He was an eminent Hebraist. His translation has been before the public for more than sixty years ; and a New Edition—unaltered—has recently been issued. It is a translation of unquestioned authority.

5. Dr. Young's literal translation of the whole verse of Numbers 23.9, is as follows :—

> **" Lo a people ! Alone it doth tabernacle,**
> **And among nations *doth not reckon itself.*"**[1]

6. The difference in the translation is obvious, striking, and absolute. The question is, not as to what God, or the nations, " reckon " about Israel ; but as to what *Israel " reckons " in regard to herself*. The Hebrew phrase is לא יתחשב *lo*

[1] *p.* 108.

yith-khashshabh, not shall it reckon itself. The verb is in the Hithpa'el or reflexive form fut. 3 pers. sing. masc.

7. The Right Rev. Bishop Gore, in his recently published *Commentary*, quotes the Authorised Version of the Text, but adds in italics ;

> **"*Better*, and that do not reckon themselves."**[1]

The Critical and Experimental Commentary gives the same translation as Dr. Young :

> **"Behold a people dwelling apart,**
> **And amongst the nations *not reckoning itself.*"**[2]

The Rev. D. Bartlett, M.A., confirms essentially Dr. Young's translation.

The literal translation here given completely demolishes the objection of Mr. Goodman.

THE REASON WHY.

1. Why did Israel "not reckon themselves among the Gentile nations ?" Because they had been chosen by Jehovah to be His people, and had been separated unto Him and His service. How could they act otherwise except in disobedience ? It was not national isolation but national separation, the better to minister to the glory of God and the welfare of mankind.

2. Think of the lofty Mission to which Jehovah had called them, a summons and an honour which have yet to receive their full fruition. This is His description :

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1 *Commentary in loco, p.* 139.
2 Vol. 1, *p.* 577.

A peculiar people Deut. 14.2.	A peculiar treasure. Ex. 19.5.
A holy Nation. Ex. 19.6.	A holy people. Deut. 14.21.
A kingdom of priests. Ex. 19.6.	A special people. Deut. 7.6.

The Lord's portion. Deut. 32.9.

3. Alas ! for the failure, the transgression and apostasy of Israel in the ages past, and for what we see to-day throughout the world and in our own land and Empire ! British-Israel and many in the Church are sounding the warning and calling for repentance and dedication. Who can tell how near we are to the Second Advent of our Blessed Lord ? But :

> **" The Lord will have compassion on Jacob, and will yet choose Israel, and set them in their own land ; and the *stranger*—Gentiles—shall join himself with them, and they shall cleave to the House of Jacob." Isa. 14.1.**

ISRAEL'S ELECTION AND DESTINY.

1. Israel was destined to stand in a class by herself. She was to be the teacher, example, chief, guide, ruler, etc., to the whole world. She is placed on a national pedestal, or throne, and must " rule with God."

2. She must not descend to the level of the other nations ; must not make a confederacy with them, save for an entirely righteous purpose ; but must be prepared to stand alone, even against them all, for God, and truth, and righteous-

ness. She has no right to "reckon herself" as one of them, as, alas! she has often done, in days gone by and sometimes does to-day.

3. She has lost her vision; and has often compromised with the nations—lowering her standard to the enemies of truth. But the time is approaching when her heritage will be revealed; her election vindicated; and her name and position proclaimed to an astonished world: "Israel my Glory." The Gentile nations will submit to her sway; and all the world will take Law, Government, Civilization, and Religion from Zion, with Christ and the saints reigning in a transformed world.

4. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold the darkness shall cover the earth, and gross darkness the peoples: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And *nations* shall come to thy light, and kings to the brightness of thy rising." Isa. 60.1, 3.*

* See also Isa. 49.22, 23; Isa. 60.10, 14; Isa. 61.4, 6; Isa. 60.11, 12-14.

Chapter XXIV.

Misinterpretation 3. Israel's Place of Security.

The next instance of Mr. Goodman's misinterpretation occasions me much surprise; for it is an entire misconception. Mr. Goodman has evidently forgotten, or overlooked, the visit which the prophet Nathan paid to king David, and the important promise that he delivered to him from the Lord. Nevertheless, that promise is fundamental in the investigation of the subject now before us, and it entirely negatives Mr. Goodman's objection.

MR. GOODMAN *versus* THE PROPHET NATHAN.

Put in tabular form, the two antagonistic statements appear as follows:

Mr. Goodman's Objection.	*"The Prophet's Refutation."*
"We are not the nation of Israel"; for "Israel's national blessing is all connected with *Jerusalem and the Land.*"	"I will appoint a place for my people Israel, and will plant them, that they may dwell in *their own place*, and be *moved no more*; Neither shall the children of wickedness afflict them any more." 2 Sam. 7.10, 11.

1. Surely, this promise of Nathan foretold "national blessing"; and it was quite apart from "Jerusalem and the Land." It was a promise of extensive territory, along with a guarantee of national ownership and possession, of safety, and of

perpetuity. *There*, in that appointed locality, they were to "dwell in *their own place, and be moved no more.*"

2. This Appointed Place could not have been Palestine; for David was already king in the Holy Land; and, at the very time when the promise was being made to him, he was residing there.

3. In "Jerusalem and the Land" the promise has never been fulfilled; for, after the disruption, both Israel and Judah were not only "moved" away, but were driven out of both "Jerusalem and the Land," and held as captives by heathen monarchs in heathen countries.

4. Moreover, from the time of the Babylonian Captivity, the Jews have never been an independent people, but have been in subjection to Gentile nations; and ever since the destruction of Jerusalem in A.D. 70 by the Emperor Titus, they have been wanderers over the face of the earth. Evidently, therefore, the Jews have never had an Appointed Place of their own.

THE LOCALITY OF THE PROVIDED PLACE.

1. As to the locality of the Appointed Place, this part of the subject is fully dealt with in my other book, entitled *British-Israel Truth Defended*, from page 23 to page 38. Suffice it to say here that, according to Holy Scripture, the Ten Tribes were to be "allured" into the wilderness,— מִדְבָּר *midhbar*—which is thus defined by Gesenius in his Hebrew Lexicon:

> "An uninhabited plain country, *fit for feeding flocks*, not desert, *a pasture*."

2. *There,* Israel was to find "grace" and "rest," to be restored to God's favour, to be brought "into the bond of the Covenant"—the "New Covenant"—and to be called "the sons of the living God." Hosea 1.10. As *The Speaker's Commentary* says :

"This, surely, is a description of Christian blessedness."[1]

3. There is a close connection between "the wilderness" and the British Isles. Isaiah, Jeremiah, and Ezekiel connect Israel with "the wilderness" ; and both Isaiah and Jeremiah associate "the wilderness" with "Islands of the sea," which receive a threefold description :

(1) "The Islands of the sea." The phrase "of the sea" appears to indicate a territory of considerable size." Isa. 11.11 ; 24.15.

(2) "The Islands afar off." Their locality is described by the terms "from afar," "Afar off," "the end of the earth," "the uttermost part of the earth." Jer. 31.10 ; Isa. 24.16 ; 42.10.

(3) "Isles" . . . the "North, and West." In Hebrew, there is no single word for North-West. The idea has to be expressed by the words North and West. Hos. 11.10 ; Zech. 8.7 ; Isa. 43.5, 6 ; 49.12 ; Jer. 3.18 ; 23.7, 8 ; 31.7, 8.

4. The above threefold description is quite unsuitable to the islands of the Mediterranean, and it points very definitely to the British Isles, both in regard to geographical position and also in regard to Zechariah's prophecy :

"They shall remember me *in far countries :* and they shall live with their children, and *shall return.*" **Zech. 10.9.**

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1 Vol. 6, *p.* 416.

5. *The Speaker's Commentary* remarks :

> "*In far countries*," that is, "in lands remote from Judea."

6. Hence, Dr. Abbadie, of Amsterdam, has stated :

> "Unless the Ten Tribes have flown into the air, or have been plunged to the centre of the earth, they must be sought for in the North and West, and in the British Isles."

7. The Rev. M. S. Bergmann, a Christian-Missionary to the Jews in East London, and himself a Jew by birth, wrote as follows upon this question :

> "I have no hesitation in saying that Great Britain is meant by 'the isles afar off' mentioned by the prophets. This has been the opinion of many ancient and modern Jewish theologians. . . . . The late Rev. Dr. Margoliouth, held, in common with many other Hebrews, that these 'isles' were supposed to have been Britannia, Scotia, and Hibernia."

8. The "Isles." Some critics say that the Hebrew term— אִי אִיִּים *'iy 'iy-yim* may be translated "coastlands," or "coasts." So it may, and sometimes is. But few lands have so much "coasts" or "coastlands" as "islands." Moreover, the Rev. Samuel Wilkinson himself admits that in Jeremiah 47.4, the term indicates the island of *Caphtor*, or *Crete*, and that in Ezekiel 27.6 and Jeremiah 2.10, it indicates the island of *Chittim* or *Cyprus*.

THE DESCRIPTION OF THE PROVIDED PLACE.

9. It is threefold :

> **2 Sam. 7.10 : "The Appointed Place."**
> **1 Chron. 17.9 : "The Ordained Place."**
> **Rev. 12.6 : "The Prepared Place."**

The woman in Rev. 12.6, who was "clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars," we take to be Israel. We are told that she "fled into the wilderness, where she hath *a place prepared of God.*" This place we believe to be the British Isles. Following the consolidation of Israel in the Isles, her branches have spread to the four quarters of the globe, eventually forming the "company of nations" predicted to Jacob by Jehovah.

Gen. 35.11.

MR. GOODMAN'S HISTORICAL CONFUSION.

1. The matter might logically be left at this point. It is clear that Nathan's promise of the Appointed Place disproves Mr. Goodman's statement that, "Israel's national blessing is all connected *with Jerusalem and the Land.*" But a brief notice is required of the six sub-heads which he adds to his misinterpretation concerning the predicted history of united Israel in "the latter days." Instead of an historical development and a Scriptural perspective, he presents us with a panoramic jumble of medieval traditions and modern glosses on the Bible.

2. As to those six points themselves, if they had been arranged in historical order, they would have been of real value to the Student of Divine truth. But as displayed by Mr. Goodman they could only confuse the Student and lead him into a hopeless morass. This is an historical subject, and it must be dealt with in accordance with historical perspective, otherwise confusion will become more confounded.

3. What should we say, if a book of Biblical History were placed in our hands, whose first six chapters appeared with the following Titles ?

1. The Fall of Man.
2. The Creation of the World.
3. The Exodus from Egypt.
4. The Call of Abraham.
5. The Death of Samson.
6. The Birth of Joseph.

4. Under such circumstances, what should we say, and what should we do ? Well, I think we should first of all, smile pleasantly ; and then, with all possible kindness, we should inform the Author that, somehow or other, the wind had got amongst his MSS., and had mixed up his papers and chapters.

5. Well, apart from metaphor, something like this must have happened to Mr. Goodman's six paragraphs and sub-heads. If arranged historically they would, on the whole, have been very good British-Israel teaching, as far as they go. But some disturbing agency must have got among his paragraphs, and mixed them up ; and so they reach us in remarkable disarray.

A GENERAL PERSPECTIVE OF ISRAEL IN "THE LATTER DAYS."

1. Limiting ourselves strictly to the six points which are mentioned by Mr. Goodman, the following in our judgment, gives, on the whole, a general, historical and Biblical perspective of Israel in "the latter days," contrasted with Mr. Goodman's jumble of traditions and glosses :

The Bible-History.	*Mr. Goodman's Bible History.*
1. The Scattered People.	1. The Union with Judah.
2. The End of Gentile Fulness.	2. The Dwelling in the Land.
3. The Union with Judah.	3. The King and His Throne.
4. The Second Advent.	4. The Scattered People.
5. The King on His Throne.	5. The Second Advent.
6. The Dwelling in the Land.	6. The Gathering of the People.

2. The six points in the above Table are, when possible, given almost word for word as in Mr. Goodman's list; but in our own list they are presented in historico-prophetical sequence, as given in the Bible, and not topsy turvey, after the manner of Mr. Goodman's list. For instance, number one in his list—"The Union with Judah"—has not yet fully taken place. Yet he assumes it, and builds largely upon it. The same may be said as to number two—"The Dwelling in the Land"—if regarded from the prophetical standpoint—which is distinctly millennial. There are other instances of historical confusion in his list. The effect of all this is to darken and benight the historical horizon and to obscure the vision of the Student.

THE IMPORTANCE OF THE APPOINTED PLACE.

1. Did Mr. Goodman know of Nathan's promise of the Appointed Place to which God would

promote the House of Israel? If he did, why did he not deal with it? If, on the other hand, he was unconscious of it, his numerous misconceptions concerning British-Israel should occasion no surprise.

2. The Appointed Place is vital in this controversy; so vital, that persistent efforts are being made to locate it in Palestine, instead of in the British Isles. To this end, attempts are made to justify a translation of the verb "I *will* appoint" into "I *have* appointed." But such attempts are doomed to failure, and to recoil upon those who would apparently even mistranslate a portion of the Word of God, rather than surrender a traditional idea of ancient ecclesiastics. The following Extract has an important message for the times in which we live:

EXTRACT FROM DR. JAMES MOFFATT'S TRANSLATION OF THE BIBLE.

3. "When I was engaged," he says, "in translating the Old Testament I received several appeals to render certain passages in such a way as to suit opinions with which personally I found myself often in sympathy. Thus, one man, troubled by British Israelites, advised me to render the tenses in 2 Samuel 7.10 by the *past*; because this verse, he said, was used by believers in British-Israelitism to justify the faith that the British Isles are the predicted sphere of Israel.

"I had no hesitation in rendering the tenses by a *future*: '*I will fix a place for my people*,' etc. Grammatically, this seemed certain.

"But since the volume has been published another friend has written bemoaning the translation here, just because it puts a weapon into the hands of the British-Israelites. I am sorry, but one must be honest with one's text, whatever be the use or abuse made of it."[1]

A HOPEFUL PROSPECT.

Thank you, Dr. Moffatt! But you are, by no means, alone in your indirect confirmation of British-Israel truth, although a non-British-Israelite. As a matter of fact, several of the important foundation-truths of British-Israel teaching are accepted and taught by many divines who are not British-Israelites. They only need to go a step further, and to trace the Biblical and historical connection of those truths with Israel-Britain. How complete will then be their illumination! and how increased will be their influence for the Kingdom of God! We await with hope the meridian hour; for the truth, in all its glory, will yet display its conquering beams.

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1 Extracted from *Israel in Prophecy and History*, a very able work by P. W. Thompson, M.A.

Chapter XXV.

Misinterpretation 4. Is Israel under Jehovah's Curse?

1. Mr. Goodman commences the third section of his pamphlet as follows:

> **"If the British are Israel, it involves us in a Curse, and not a National Blessing."**

ISRAEL'S THREATENED PUNISHMENT.

In proof of his awful allegation, he quotes verses from Deuteronomy, chapters 4 and 28, which he may well say, "are amongst the most terrible in the Bible."

2. The punishments which were therein threatened to the Ten Tribes, if they persistently disobeyed the commandments of Jehovah, are, indeed, fearful to contemplate. But the implication that the Ten Tribes are now under Jehovah's Curse is entirely contrary to Scripture, and his allegation as applied to British-Israel is absolutely opposed to Anglo-Saxon History.

THE FALLING OF THE BLOW.

1. There is no difficulty in discovering the centuries of ever-increasing transgression on the part of both the Houses of Israel; or in deciding when God's terrible judgments would be likely to fall upon them. From the time of the Captivity era, each of the Houses was to be punished two thousand five hundred and twenty years. The Assyrian Captivity of the Ten Tribes is reckoned

from B.C. 721; and that of the Babylonian Captivity of the Jews is calculated from B.C. 587, although, in each case, there were three distinct stages.

2. From the time of the Assyrian Captivity, Bible-history is silent regarding the House of Israel, although prophecy has much to say about her future. But as to the Jews, or House of Judah, a number of about forty-two thousand, three hundred and sixty returned from Babylon under Zerubbabel; and many years after, another party of about seven thousand returned under Ezra. But these were mainly remnants of Judah. There was no wholesale return of Israel.

3. These Jewish captives re-built the Temple at Jerusalem, and continued to dwell in the Holy Land until the time of our blessed Lord, whom, alas! they rejected and crucified. Under Titus, the Roman Emperor, in the year A.D. 70, Jerusalem was besieged and captured; the Temple was destroyed; and the people were banished, and scattered as wanderers throughout the earth—a punishment which has continued right down to the present day.

Here we must leave for the present, the House of Judah, and return to the consideration of the House of Israel—the Ten Tribes.

THE PROMISED MERCY.

1. Although the threatenings which are recorded in Deuteronomy chapters 4 and 28, were terrible; nevertheless, the very same chapters contain promises of mercy to repentant Israel, which are

wonderful in their completeness and alluring and fascinating in their beauty and tenderness. Even at the time when the curses were being pronounced, it is evident that in the purpose and promise of God, "where sin abounded, grace would much more abound."

2. This is confirmed by many passages in the prophets. For instance, Jeremiah, referring to "the latter days," or the Gospel dispensation, says:

> **"At that time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, the people which were left of the sword found grace in the wilderness, even Israel, when I went to cause him to rest." Jer. 31.1, 2.**

And Hosea says:

> **"Afterwards, shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness *in the latter days*." Hos. 3.5.**

3. Thus it is evident that some day the Curse was to cease. Israel was to be restored, and the Restoration was to take place "*in the latter days*," that is to say, between the birth of Christ and the Millennium.

ISRAEL REPENTING.

1. Of course, there could be no Restoration of Israel without previous repentance; and Hosea has a striking prophecy which indicates a desire on Israel's part to turn unto the Lord, and her confidence in the mercy of God:

> **"Come, and let us return unto the Lord; for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After *two days* will He revive us: on the *third day*, He will raise us up, and we shall live before Him." Hos. 6.1, 2.**

2. This is a beautiful passage, which needs no comment. Now, can we discover in the Bible any clue as to the time-value of a "Day" in the prophetical writings? We can. St. Peter informs us that:

> **"One day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter 3.8.**

3. Reckoning, therefore, upon this numerical basis, and starting with the year B.C. 720, as the year of Israel's Assyrian Captivity, the three days—each of a thousand years—would appear as follows:

4. The first thousand years would *end* in A.D. 280.

The second thousand years would *end* in A.D. 1280.

The third thousand years would *begin* in A.D. 1280.

5. Israel's experience in Hosea's Three Days may be thus set forth:

On the First Day, they would be—"torn and smitten."

On the Second Day, they would be—"revived."

On the Third Day, they would be "raised up, and live before Him."

6. Observe that the *First* Day would include the redemptive ministry of our blessed Lord.

7. Observe also that the *Third* Day would include the Terminal Era of Israel's "Seven Times" of punishment, which were threatened by Moses in Leviticus 26.18, 24.

HOSEA'S THREE DAYS AND THE VISION OF DRY BONES.

Dr. Llewellyn Thomas, F.R.C.S., in his able and unanswerable work on *The Restoration of Israel*, truly says :

1. " Hosea's Three Days probably have some close connection with Ezekiel's Vision of the Valley of the Dry Bones. At least, there is close resemblance between them. Each deals with the House of Israel, and in each there are three stages : Ezekiel 37.1-14.

(1) **" Hosea's First Day corresponds exactly with the first stage of the Vision. . . . . It depicted dispersion, disorder, and death.**

(2) **" Hosea's Second Day saw the luring and the gathering of the Tribes into the ' Appointed Place.' This resembled the second stage of the Vision. . . . Order was evolved out of chaos, but it was not yet *orderly life*—'there was no life in them.' 2 Sam. 7.10.**

(3) **" Hosea's Third Day was one of Resurrection to national life : ' On the Third Day, He will raise us up, and we shall live before Him.' "**

So was it in the Vision. The Spirit of God breathed upon " these slain." It was a Vision of life, order, power, and invincible might.

2. Literalness, deliverance, and prosperity are the keynote of both Hosea's Three Days and also of Ezekiel's Vision. On the Third Day the Curse was to be withdrawn, and Divine blessing was to take its place. *pp.* 24, 26.

PREPARING FOR THE DAWN.

Hosea's Three days must not be viewed merely as a matter of prophecy. They were associated with two great spiritual events which prepared for

the dawn of the Second and Third Days, and which ultimately ushered in the meridian beams of Israel's emancipation. These events were :

1. *The Redemption of Israel.* This had been symbolised in the case of Gomer the unfaithful wife, whom Hosea " bought " back from her slave master. As *she* needed redemption, so did divorced Israel.

(1) In Gomer's case, the redemption was a pecuniary transaction ; but it was by the Incarnation, Life, Death and Resurrection of the Son of God that Israel was redeemed. Well might Zacharias prophesy thus concerning the coming Redeemer of Israel :

> **" Blessed be the Lord, the God of Israel ; for He hath visited and wrought Redemption for His people, and hath raised up a horn of salvation for us in the House of His servant David." Luke 1.68,69.**

(2) It was through the Redemption that Israel's release from the Curse was judicially possible ; and it was by the Redemption that the Restoration would be achieved.

(3) St. Peter, writing to the " Dispersion "—the *διασπορα*—that is, the Twelve Tribes who were mainly Israel—wrote :

> **" Ye were redeemed, not with corruptible things, with silver or gold . . . . but with precious blood, as of a lamb without blemish and without spot, even the Blood of Christ." 1 Pet. 1.18, 19.**

2. *The New Covenant.* This covenant was made with the *nation* of the House of Israel, and so far as the nation itself was considered it was unconditional. It depended entirely upon the Redemption.

(1) It is important to observe that the New Covenant differs from the Covenant of Grace which the Father made with the Son.

(2) The New Covenant was first announced and promised to the House of Israel in the year B.C. 606 ; but it is important to remember in this connection that its ratification did not take place, and could not take place, before the Advent of the Lord Jesus, in whom the New Covenant was made, and who alone could ratify it.

(3) In the period of Hosea's First Day, both the Redemption and the ratification of the New Covenant would be wrought, accomplished, and proclaimed, at the very moment, and in the very act, when the Divine Redeemer would exclaim with His dying breath :

" IT IS FINISHED ! " John 19.30.

(4) As regards its nature and character, the New Covenant was *Christianity anticipated.* Hence, it could come into practical operation only after the earthly ministry of our blessed Lord. But as to its full fruition, that has never yet been realised, for Jeremiah predicted that at its full national accomplishment :

> **" They shall teach no more every man his neighbour, and every man his brother, saying, know the Lord ; for they shall all know me, from the least of them unto the greatest of them, saith the Lord : for I will forgive their iniquity, and I will remember their sin no more." Jer. 31.34.**

(5) But, although the New Covenant is unconditional as regards the *nation* and the national restoration of the House of Israel, nevertheless, it is fully conditional as regards individual Israelites,

and is dependent on their repentance and faith without which neither Israelites nor anyone else can be saved.

THE LIFTING OF ISRAEL'S CURSE.

1. We have seen from Holy Scripture that at some time during Hosea's Third Day, the dew of Divine grace would fall; Israel's Curse would be lifted; and her Restoration would begin to take place. But how far in that Third Day the punishment would continue and the lifting of the Curse be delayed, Hosea does not inform us.

2. As a matter of fact, it has been calculated by Mr. P. W. Thompson, M.A., that the earliest possible date for the fulfilment of this prophecy was A.D. 1198; and Lord Macaulay dates the commencement of Britain's greatness from A.D. 1199. It pleased God, therefore, to begin the fulfilment of His promise of blessing from the earliest moment compatible with His own Word.

3. Now, can we obtain anything further still and equally definite? We can. "The Seven Times" —or periods of punishment which were predicted by Moses—will help us here. In Leviticus 26.24, 28, he prophesied that the chastisement of Israel would last for "Seven Times."

4. A "Time" in prophecy—as proved by Dr. Grattan Guinness—is generally admitted by the most eminent scholars to mean three hundred and sixty years; and this number, multiplied by seven, makes two thousand, five hundred and twenty years.

5. Starting, therefore, from the year 721, "The Seven Times" of punishment would bring us to the "Deliverance Era" of about A.D. 1800, according as we reckon in solar years.

6. It was during that Era—which, of course, came within Hosea's Third Day—that Israel's Curse would finally be lifted, and that her national blessings would begin to rest upon Israel-Britain, who are the lineal descendants of the Ten Tribes.

7. Among the many glorious promises which God made to Israel concerning the time when He would lift the Curse from them, there is this one:

> **"I will cause you to pass under the rod, and I will bring you into the bond of the Covenant." Ezek. 20.37.**

8. What was this Covenant? It could not be the Mosaic Covenant from which they had been divorced, with its rite of circumcision, and its elaborate ritual of sacrifices and ceremonies, all of which had disappeared in the presence of the Cross. It must have been the New Covenant itself, ratified by the shedding of the Saviour's Blood.

9. Thus, in Hosea's Three Days, two great events in Israel's history have taken place:

On the First Day she was Redeemed; and whatever difficulties existed on the Divine side in the way of Restoration, were removed by the ransom paid by the Lord Jesus in His death upon the Cross.

On the Third Day, the Seven Times of punishment predicted by Moses have lapsed, and have

liberated them from the Curse that rested upon them as a nation.

10. Just about the time when our Lord, at the age of twelve years, was "found in the Temple, sitting in the midst of the doctors, both hearing them and asking them questions"—just about that time, the main body of Israelites who had escaped from Assyria and had spent several centuries by the Black Sea, as the dates of the inscriptions on their gravestones prove, commenced their long, weary trek towards the North West, to the Isles of Britain.

11. Impelled by some force unknown to us, but declared by Canon Kingsley to be clearly the invisible hand of God, they commenced their march from the Crimea to Britain. The Lord had suddenly come to His Temple, and the redeemed and emancipated Israelitish people would now begin slowly and gradually and, perhaps, unknowingly, to come to their Appointed Place. 2 Sam. 7.10.

12. Before they reached our shores in the early centuries, at different times, and under different names, the Appointed Place was largely Christian; although it took Israel an immense time for them to become really nationally Christain. The feast was prepared, but the guests were not ready. But long before the year 1198, all the inhabitants of Britain were outwardly under the New Covenant.

ISRAEL'S FIRST RESTORATION.

1. This was Israel's first Restoration. It was then that she entered upon her great Mission.

"Under the rod" of Divine discipline, but under the protecting "shadow of the Almighty," gradually she was increased by different Tribes of the Saxon stock; the influence of the New Covenant became more personal, and spiritual; until the time arrived when the national fulfilment of Ezekiel's vision was fully realised.

2. So, not only has Israel's Curse been lifted, but the Almighty has fulfilled, and will yet fulfil, in its time, in His faithfulness every promise of the patriarchs and every prediction of the prophets concerning those whom He has emancipated, and whom He dignifies with the title, "Israel my glory."

3. That British-Israelites are, indeed, lineal descendants of the Ten Tribes of Israel, millions of God's people have now come to see. They see it foreshadowed in the Bible, the Word of God. They see it in history. Yea, wherever in this vast world, the Sovereignty of our beloved King George and Queen Mary is exercised, they behold it in the Vision of the British Empire.

4. Great Britain owns and possesses in her Dominions, Colonies, and Dependencies a quarter of the surface of the globe, and our beloved King George reigns over a quarter of its population. And it is something more than marvellous that we now occupy, not only Egypt, but also Palestine and Mesopotamia Indeed, to-day we are in possession or occupation of the whole of the vast territory which extends from the Euphrates to the Nile, which was promised to our Hebrew forefathers well nigh four thousand years ago.

THE BLESSINGS OF ISRAEL'S REDEMPTION.

1. By the Redemption of our Lord, the Israel *nation*, as such, is forgiven, reconciled, and restored—*"bought back" to the Abrahamic Covenant and all its promises.*

2. This Covenant will merge into the new National Covenant which Christ will establish in Israel when He comes to reign.

3. Therefore, through the Redemption the original promises to Israel *stand*. They are being fulfilled to-day, and will increasingly continue to be fulfilled until the final phase of the Kingdom is attained.

CHAPTER XXVI.

Misinterpretation 5. The Prodigal Wife's Return.

THE PROPHET HOSEA.

1. Hosea is supposed to have been one of the earliest of the prophets. He preceded the Assyrian Captivity by about sixty years ; but he foretold it. It is important to remember that :

> **"Israel" in Hosea means the Ten Tribes forming the Northern Kingdom, as distinguished from Judah—that is to say, the Tribes of Judah and Benjamin—forming the Southern Kingdom which adhered to the Davidic family."[1]**
> **1 Kings 12.1-21.**

2. The style of the book is abrupt, metaphorical, and figurative ; hence, it is one of those difficult and mysterious books of the Bible which call for very careful study and for special prayer. The first three chapters form a book by themselves.

THE DIVINE SIMILITUDE.

1. Hosea informs his readers that he had "used similitudes," or comparisons, and the most suggestive and prominent of these is the similitude between Gomer—his own unfaithful wife whom he ultimately divorced—and the apostate, idolatrous Israel whom Jehovah divorced. That is to say, Hosea draws a comparison between the unfaithfulness, the divorce, and the re-marriage of Gomer, and the idolatry, divorce, and restoration of the House of Israel.

2. In his first chapter, Hosea applies to Israel the following terms of progressive chastisement :

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[1] *Scofield's Bible, p.* 921.

Jezreel	**God scatters.**
Lo Ruhamah	**Unpitied.**
Lo Ammi	**Not my people.**

They were, for the time being to be disfranchised, rejected, and disowned. They were to be banished to Assyria—captives of heathen monarchs, and, to all appearances, kept in a condition of hopeless servitude.

3. It must not be supposed that the woman who is mentioned in chapter 3 was a second wife. She was Gomer, the same woman as is referred to in the first and second chapters. The details of the similitude and its purpose symbolise God's love towards the children of Israel, and their repentance and restoration.

WHAT WOULD HAPPEN TO GOMER?

1. Would she repent? Would she seek forgiveness? Could the aggrieved Hosea overlook her iniquity? Could he pardon her, re-betroth her, and re-marry her? It seems almost impossible to human nature. Yet it is wonderful what true love will do. But how much deeper and stronger is the love of Jehovah.

2. Sometime after Gomer's divorce, she appears to have sunk so low as to become a slave-concubine; but, notwithstanding, Hosea still had a yearning affection for her even in her sin and misery. So, he graciously redeemed her, or bought her back, from her slave master. But, as was natural, she was to "abide" in entire separation and seclusion,—doubtless at his charges—"for many days," after which her husband, Hosea, would publicly

re-betroth and re-marry her. Such is the prophetic similitude, so far as Gomer is concerned. What is its meaning when applied to Israel?

JUDAH? OR ISRAEL?

That is the problem before the reader at this moment; but it appears to us that both the passage and context point very distinctly to Israel. The verses read thus:

> **"For the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod, or teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall come with fear unto the Lord and to His goodness in the latter days." Hos. 3.4, 5.**

WOULD THE LORD HAVE MERCY UPON ISRAEL?

1. Turning now from Gomer to Israel; would she ever repent, be forgiven and restored to favour; be re-bethrothed, and re-married? In order to deal with this question, the books of the prophets, and particularly the whole book of Hosea, were mainly written.

2. That God yearned over Israel, even in her guiltiness and banishment, is written largely upon the pages of Holy Writ; and that, in due time, He would redeem her by the precious Blood of Christ, and bring her into the New Covenant—this is clearly revealed. On the acceptance of that New Covenant, Israel would again, nationally, become *Ammi*, "my people"; and would enter into possession of all the promises of the Abrahamic Covenant—literal and earthly: while those of their number who repented of their sins, and trusted in the Lord Jesus, would become part of the spiritual

seed of Abraham, and would receive the blessings of eternal salvation.

THE SIMILITUDE MISUNDERSTOOD.

1. Mr. Goodman thinks that Hosea 3, verses 4 and 5, referred to Judah-Israel, and not to Ephraim-Israel, or the Ten Tribes; and, at the present time, as also for many centuries past, he contends that they refer to the people who are known as "Jews," who—he assumes—"include Ephraim-Israel."

2. But, unfortunately for his contention, it cannot be shewn that the people whom we call "Jews" include Ephraim-Israel, or have ever included them. Indeed, the assumption is destitute of both Biblical and official Jewish authority.

3. As regards Biblical authority, a reward of £500 has for many years been offered to anyone who will prove from Holy Scripture that the Ten Tribes have ever been incorporated by the Jews. And as to official Jewish authority, I once more record the following testimony of the Rev. Dr. Hertz, the present Chief Rabbi. He says:

> **"The people known at present as Jews are descendants of the Tribes of Judah and Benjamin, with a certain number of descendants of the Tribe of Levi."**
>
> **"As far as is known, there is no further admixture of other Tribes."**

PROOFS THAT HOSEA REFERRED TO ISRAEL, AND NOT TO JUDAH.

That Hosea referred to the Ten Tribes throughout his first three chapters is conclusively proved by the following considerations:

1. *The Technical Name.* Twice he employs their *technical name*—" the House of Israel."

Hos. 1.4, 6.

2. *The Family Name.* In chapter 1.10 he employs the *family name*—" the children of Israel "; and, it is certain that in that verse he refers to the Ten Tribed House. Three times more he employs the same name in the third chapter. Would not these repetitions in such close contiguity require us to give to each one the same signification ?

Hos. 3.1, 4. 5.

3. *The Bill of Divorcement.* Judah was not divorced, but of Israel God said :

" She is not my wife, neither am I her husband." Hos 2.2.

" *Lo Ammi:* for ye are not my people, and I will not be your God." Hos. 1.9.

" Where is the bill of your mother's divorcement, wherewith I have put her away ? " Isa. 50.1.

4. *The Second Betrothal.* As Judah was never divorced, she did not need re-betrothal. But the Lord said unto divorced Israel, in three separate verses, that He would " betroth " her unto Himself " in righteousness," " in judgment," " in lovingkindness," " in mercies," " in faithfulness." Yea, the Lord, in His marvellous grace, said unto Israel :

" I will betroth thee unto me for ever . . . and thou shalt know the Lord." Hos. 2.19, 20.

5. *The Final Marriage.* Yea, Israel's night of weeping would come to an end, and her day of mercy would dawn ; and, from the Redemption of Israel on the Cross of Calvary, there would sound

forth to the universe of heaven and earth the gracious proclamation of Jehovah :

> **"I will sow her unto me in the land ; and I will have mercy upon her that had not obtained mercy ; and I will say to them which were not my people, Thou art my people ; and they shall say, Thou art my God." Hos. 2.23.**

MR. GOODMAN'S MISLEADING SUPPOSITIONS.

In his interpretation of Hosea 3.4, 5, Mr. Goodman has been misled by four suppositions, which, quite innocently, he has regarded as facts :

1. That, at the return from the Babylonian Captivity, the Ten Tribes amalgamated with the Jews.

2. That, from that time, the Ten Tribes have been incorporated with the Jews.

3. That, ever since then, the Jews have been the representatives of united Israel, while the Ten Tribes have had no separate national existance.

4. That as the Jews have never had a king of their own since the destruction of Jerusalem and the dethronement of Zedekiah, B.C. 599 ; Hosea's prediction that "the children of Israel should abide many days without king," etc., has all along been fulfilled in the Jews, and is being fulfilled in them to-day. He, therefore, deduces from these suppositions the two following inferences :

5. *That* the British Empire, with its well known list of kings from Anglo-Saxon times, cannot possibly be Israel ; and that the British kings and queens cannot possibly be of the line of David.

The two inferences are as baseless as the four suppositions from which they are drawn.

THE SIMILITUDE INTERPRETED.

The general teaching of the prophets concerning the apostasy and chastisement of Israel is as lucid as it is inspiring. But, in the third chapter, Hosea uses a phrase both as regards Gomer and as regards Israel which may easily be misunderstood namely : " many days."

1. Gomer, before being re-betrothed and re-married had to live in separation and seclusion, and to " abide for Hosea *for many days* "—how many is not stated. One can easily see the importance and necessity of such an arrangement.
Hos. 3.3.

2. And, in completion of the similitude with regard to Israel, Hosea says :

> **" The children of Israel shall *abide many days without king*, and without prince, and without sacrifice, and without pillar and without ephod, or teraphim."** **Hos. 3.4.**

3. " This, we think, simply means that in their captive condition and subsequent tribal separations, they, AS A WHOLE, would necessarily have to be without Royalty and Ten-Tribed leadership as well as without the old heathen worship and its accessories to which they had probably accustomed themselves.

" And this, in truth, *was* the case for many century-days of the House of Israel. But it was no longer so when these ' children of Israel ' turned from Idols to serve the living God in these

'latter days' of the Christian dispensation; enjoying the goodness of the Lord under the Davidic dynasty which their fathers forsook in the rebellion of 975 B.C."

4. "Hosea, in his third chapter, verses 4 and 5, evidently writes to the House of Israel. He writes to 'the children of Israel' who were divorced; and Judah was not divorced. He writes concerning Ephraim who eventually returns to the Lord. Chapter 6.1-10 is addressed to Israel under the title of Ephraim, while, in verse 11, Judah is graciously added, in view of the ultimate union of the two Houses in the Kingdom-Age.

"*Also*, O Judah, there is an harvest appointed for thee, when I bring again the captivity of my people." Hos. 6.11.

5. "Chapters 3, 4, 5, gives the true story of Israel—the Northern kingdom. During their chastisement, they were 'without king,' etc., for one thousand years, and eventually found David their king in these Islands—the Appointed Place. They have nationally returned to the Lord. These cannot be the Jews."[1] As Hosea predicted:

"Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall come with fear unto the Lord and to His goodness "in the latter days.'"[1] Hos. 3.5.

THOSE ANGLO-SAXON KINGS. WHO WERE THEY?

1. Mr. Goodman says that the "Anglo-Saxon lines of kings is well known." He is quite right there. We know their names and a good deal about their doings. But who were they; What

[1] Rev. A. Pritchard, M.A.

was their racial and national origin ? Mr. Goodman cannot tell us. But :

> **" Sharon Turner the eminent Anglo-Saxon historian, long before British-Israel was ever heard of, traced our ancestry from a district ' East of the Araxes '—one of the very places of Israel's captivity. And in their later history, since the reign of James I., God has marvellously fulfilled the prophecy of Jeremiah."[1]**
>
> **" David shall never want a man to sit upon the throne of *the House of Israel*." Jer. 33.17.**

2. These Anglo-Saxon kings were Israelites ; and it should be specially observed that it was " upon the throne of the *House of Israel* " that the Royal Family of the Davidic dynasty were to reign. It is not to be wondered at, therefore, that for nearly two thousand, five hundred years the House of Judah have had no king.

3. " There was always to be an Israel kingdom in the earth overruled by a descendant of David ; but this was fully secured all through the turbulent centuries by the pioneering seafaring Israelites who had colonized Ulster, joined by Zedekiah's daughter, the Princess Royal—all of whom, in a wonderful providence, escaped captivity, passing on and down the Seed Royal and the Seed Racial which, together in unity, was to last as long as the sun and moon endure. Therefore, the Unity exists to-day. Wherefore, we British-Israelites praise our gracious God from whom all our blessings flow."[2]

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1 P. W. Thompson, M.A.
2 Rev. Arthur Pritchard, M.A.

Chapter XXVII.

Misinterpretation 6. Mr. Goodman Confuses God's Nation with the Church.

Mr. Goodman assumes that the Anglo-Saxon race are in no sense "a holy nation"; and he infers from this that they cannot be lineally descended from the "Dispersion"—or the Twelve Tribes of 1 Peter 1.1; 2.9—whom St. Peter describes as "a holy nation."

The questions arising from this interpretation are of great importance, and while accounting for the origin of this discussion are fatal to Mr. Goodman's theories.

HOW THE PRESENT CONTROVERSY AROSE.

1. About two years ago we received a letter from Mr. Goodman, in which he personally attacked and vigorously condemned British-Israel teaching as the "sheerest folly." He even went so far as to say that, in adopting and spreading that teaching, we were "believing a lie." It was thus that he initiated the present controversy—a controversy which to us has been a very painful one.

2. As we entertain a deep respect for Mr. Goodman, we took no offence, but invited him to consider one or two passages of Holy Scripture which we should like to place before him. He expressed His willingness to accept our invitation. Here are the texts:

DIVINE PROMISES TO THE PATRIARCHS.

1. To *Abraham* God said :

> "I will make of thee a great *nation*." גוי גדול *goy gadhol*. Gen. 12.2.
>
> "Thou shalt be the father of *a multitude of nations*." Gen. 17.4.

2. To *Jacob* God said, concerning his grandson, Ephraim :

> "His seed shall become *a multitude*—or *fulness*—of the nations." מלא הגוים *melo haggoyim*. Gen. 48.19.

3. We give the Hebrew because, as it is truly remarked in his *Scofield's Reference Bible* :

> "From the seven sons of Japheth are descended the *goyim*—or Gentile nations—translated 'heathen' one hundred and forty-eight times in the Authorised Version. The name implies nothing concerning religion: meaning simply non-Israelite, or 'foreigner'." *p.* 18.

4. Thus Ephraim—the head of the Ten Tribes—was to become a "multitude," or "fulness," of foreign, or overseas, nations, that is, nations outside the Holy Land. The word translated "multitude" or "fulness" evidently indicates a large Empire of many nations.

5. Obviously the word "nation" or "nations" requires to be understood *literally*; and the promises demand a literal fulfilment. Have these promises ever been literally fulfilled? If so, where are those "nations" to-day?

6. Having forwarded these texts to Mr. Goodman, we asked him to give the names of "nations" in which the promises have been fufilled.

7. In his replies, Mr. Goodman belittles and spiritualizes the promises; and he states that they "have received their fulfilment in the Church"; and while he contends for their fulfilment in the *Church*, he denies any kind of fulfilment to any *nation*, as such.

8. Moreover, he has given, as an illustration, and also as a proof of the truth of his opinion, the following words from the first Epistle of St. Peter, as recorded in the Authorized Version:

> **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."** **1 Peter 2.9.**

9. When, however, this text is critically examined, it furnishes no proof of his contention; but, on the contrary, it is seen to be a refutation of that contention.

A "NATION"? OR THE "CHURCH"?

We then enumerated for Mr. Goodman's examination the following seven important considerations:

1. That although the word "Church" occurs one hundred and twelve times in the New Testament, nevertheless, it is not once mentioned in the verse from which he has quoted; nor, indeed, in the original Greek of any part of the Epistle; nor even in any part of the Apostle's second Epistle.

2. That the Apostle employs the phrase, "an holy *nation*," not "a holy *Church*."

3. That throughout the whole of the New Testament the Christian Church is never called "a nation." Nor is the "nation" ever called the Christian Church.

4. That to substitute the word "Church" for the word "nation" is to put a *gloss* upon the inspired text which has been given by the Holy Ghost.

5. That such glosses are calculated to obscure, neutralize, or even pervert the infallible teaching of the Word of God.

6. That whatever spiritual imperfections pertained to those whom the Apostle addressed, the descriptive phrase, "*an holy nation*," which is applied to them, must be reverently accepted; for it is part of the inspired Oracles of God.

7. Is it not possible that there may be a twofold fulfilment of the Patriarchal promises—one, the *physical* and *national*, and the other, the *spiritual* and *supernatural*; both in the experience of the people of Israel as a nation; the latter fulfilment, however, taking place only in the experience of believing Israel.

A FATAL SYSTEM OF INTERPRETATION.

1. It will be seen that Mr. Goodman does not interpret literally the Patriarchal promises which are under consideration; and that he gives an exclusively *spiritual* interpretation to the words of St. Peter. To him the word "nation" does not mean "nation," but, on the contrary, the "Church." Can this be a right method of Biblical interpretation?

2. It certainly is not Apostolic. It dates only from the third and fourth centuries, to the times of Origen and Jerome, and has descended to us

through Roman Catholic channels and under their influence. It claims Israel's glorious promises for the Church, and it applies Israel's curses to the Jews.

3. For fifteen centuries this false system has rendered large portions of the Old Testament incomprehensible; has obscured and perverted their meaning; and has robbed them of their significance and power. Well might the eminent Bishop Ryle strongly condemn it; for it is as elusive in the realm of Biblical history as it is bewildering and destructive in the realm of Divine prophecy.

WHAT NATION WAS IT TO WHOM ST. PETER WROTE?

This question is vital in our investigation. "What saith the Scripture?" And here we draw special attention to the Revised Version, as being, in this case, in perfect correspondence with the Greek Text.

1. They were not Gentiles. This is evident from the exhortation which the Apostle gives to them:

> **"Having your behaviour seemly *among the Gentiles*; that wherein they speak against you as evil-doers, they may by your good works which they behold, glorify God in the day of visitation." 1 Pet. 2.12.**

2. True, they lived "among the Gentiles," and commingled with them; but the inspired testimony indicates that they did not *belong* to them. The Apostle proceeds as follows:

> **"For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts," etc. 1 Pet. 4.3.**

3. The Apostle distinguishes clearly between the Gentiles and those to whom he was writing, who—as we shall presently perceive—were Israelites.

4. They were "an Elect Race." The Apostle not only calls them "a holy nation," but he also dignifies them by the special title of a special "race"—"*an elect race.*" This is the translation given in the Revised Version—"*an elect race,*" instead of "a chosen generation."

THE SIGNIFICANCE OF THE "ELECT RACE."

1. Now, there are many races of mankind; and it is well known that the dominating idea of the word "race" is that of physical descent—"a class of individuals sprung from a common stock."

2. Whether or not the mention by the Apostle of Sarah and Abraham is to be considered as his indication that the "holy nation" had descended from the Abrahamic stock of the Hebrew race is disputed. But it is certainly remarkable that when exhorting wives to be in subjection to their husbands, the Apostle should point to Sarah and Abraham as their exemplars, and should proceed to say:

> **"As Sarah obeyed Abraham, calling him lord: whose *children* ye now are, if ye do well, and are not put in fear by any terror."** **1 Pet. 3.6.**

3. The Church is never called "a race"; nor is a race ever called "the Church." The Greek word for "Church," εκκλησια *ekklesia, the called out ones*—indicates a fellowship of a number

of men and women who have been Divinely *called out* and *spiritually* separated from their several races of mankind to which they still belong as regards their *racial position.* In the Church, there are no racial distinctions. Its members, as such, are "all one in Christ Jesus."

4. This being the case, surely it is not allowable for anyone to put a gloss upon those Divinely-inspired titles, which are conferred by the Apostle, and to substitute the word "Church" for the words "Race" and "Nation." Such a substitution is neither a translation, nor an interpretation, nor a justifiable inference. It is an assumption and an unauthorized, although unintentional, addition. Indeed, to call the "Race" the "Church"—as does Mr. Goodman—would be to controvert the fundamental and essential principle of the "Church," namely, its *spirituality*, in contradistinction to physical descent from a parent stock.

5. If arranged in tabular form, the antithesis between the Apostle and my critic will stand as follows:

WHAT THE APOSTLE WROTE:	WHAT MR GOODMAN SAYS:
"Ye are an Elect *Race.*"	"Ye are an Elect *Church.*"
"Ye are a Holy *Nation.*"	"Ye are a Holy *Church.*"

6. They were a "Redeemed People." The Apostle reminds them of the days of their national apostasy from God, and of their Captivity. He

then proceeds to recount the wonders of Jehovah's restoring grace :

> " Which in time past were *no people*, but now are the *people of God;* which had not obtained mercy, but now have obtained mercy." 1 Pet. 2.10.

7. This reminds us of the prophecy by Hosea, nearly eight hundred years before, concerning the Ten Tribes :

> " It shall come to pass that in the place where it was said unto them, Ye are *not my people*, it shall be said unto them, Ye are the *sons of the living God*." Hos. 1.10 ; Deut. 7.6.

8. It naturally reminds us also of the words of Zacharias concerning the redemption of Israel :

> " Blessed be the Lord, the God of Israel ; for He hath visited and wrought redemption for His people." Luke 1.68.

9. In the margin of the Authorised Version we read of " a *purchased* people " instead of " a *peculiar* people," which is a great improvement. 1 Pet. 2.9.M.

10. Yea, Israel had been :

> " Redeemed . . . . with the precious Blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1.19.

WHO WERE THE " DISPERSION " ?

1. They were members of the Twelve Tribes of Israel. St. Peter addressed his Epistle, as we see from the Revised Version :

> " To the elect who are sojourners of the διασπορα *diaspora*, the *Dispersion*—in Pontus, Galatia, Cappadocia, Asia, and Bithynia—that is, in Asia minor." 1 Pet. 1.1.

2. Now, who were the people of the διασπορα or " Dispersion " ? St. James tells us in his Epistle.

They were *Hebrews*; men and women of the stock of Abraham, Isaac and Jacob. This is how the Apostle James describes them:

> **"James, a servant of God, and of the Lord Jesus Christ, to the *Twelve Tribes* which are of the *Dispersion*."**
> **James 1.1.**

3. It is evident, therefore, that the first Epistle of St. Peter was addressed to people who belonged to the Twelve Tribes of Israel. How many of them were Jews, that is, members of the Two Tribes of the House of Judah; and how many of them belonged to the Ten Tribes, that is, the House of Israel, we have no means of discovering.

4. The "Dispersion" must have been very extensive, as we observe from the large attendance at Jerusalem on the day of Pentecost. Acts 2.1-11.

There was:

The *Asiatic* Dispersion	... Cappadocia, Pontus, Asia, etc.
The *Alexandrine* Dispersion	Egypt, Libya, Cyrene.
The *Roman* Dispersion	... Strangers of Rome, Jews and Proselytes, Cretes and Arabians.

5. But the Assyrio-Babylonian section of the Dispersion is the most important in the present enquiry; for it included on the day of Pentecost—"Parthians, Medes, Elamites and dwellers in Mesopotamia." These people must have come from the very districts to which the Ten Tribes had been deported in their Captivity in the year B.C. 721.

6. During the early centuries of their Captivity it is supposed that many of the Ten Tribes had escaped from Assyria, and that numbers of them had settled, for a time, as the "Dispersion" in the Colonies above-mentioned. This is an indirect confirmation of the testimony of Esdras, the importance of which cannot be over-estimated.

7. We cannot say with certainty whether or not many of the "Dispersion" had heard the Gospel before the day of Pentecost; but we may reasonably assume that after the glorious events that happened on that day, the Gospel of the New Covenant would spread rapidly amongst God's chosen people in the Colonies above-mentioned.

8. We do not know whether any of the Ten Tribes travelled specially from Assyria to Jerusalem for the Pentecostal Feast. They may have done so. If they did, it may account for the first Epistle of Peter being written in Babylon twenty-seven years after; for we learn from Josephus that, at that time, there were still vast numbers of the Ten Tribes who still remained beyond the Euphrates.

Chapter XXVIII.

Misinterpretation 7. The Double Fulfilment of the Patriarchal Promises.

1. The Holy Scriptures make it perfectly clear that the promises of God to the Patriarchs and to David have been, and now are, and will continue to be, literally fulfilled both as to their physical seed and also as to their national multiplicity and power.

2. But those promises have had, and will yet increasingly receive, a deeper and grander fulfilment for which the election of the Hebrew race was chiefly a preparation. There was to be:

A *Natural Posterity* ... "as the *dust* of the earth." Gen. 13.16.

A *Spiritual Posterity* ... "look now toward heaven and tell the *stars* : . . . . so shall thy seed be." Gen. 15.5.

3. From the earliest days, Israel had been both natural and spiritual. As the Apostle Paul says:

"They are not all Israel which are of Israel." Rom. 9.6.

That is to say, they are not all spiritual Israel which are the natural and national Israel.

4. I congratulate Mr. Goodman upon his admission that Abraham had two seeds—the natural and the spiritual. The latter he says are "Christians." Quite so. But he fails to recognise the former, namely, the literal or natural seed. But where are they? So far as Scripture testimony

goes, they have never been incorporated with the Jews. Again I ask: Where are the Ten Tribes of Israel to-day if not found as the Anglo-Saxon race, their lineal descendants?

5. If we, Anglo-Saxons, are lineal descendants of the Ten Tribes, we are part of the *Natural Posterity* of Israel, and we inherit the wonderful promises which were made to them. These promises we possess *nationally*. But we can become individually Israel's *Spiritual Posterity* only by being "born again of the Holy Ghost."

6. If any of those whom St. Peter addressed were racial Gentiles, but had been converted to the Lord Jesus, they had, *ipso facto*, become Abraham's spiritual "seed"—spiritual Israelites—and were thus adopted into the Ten Tribes spiritually.

WHY DID ST. PETER NOT MENTION "THE CHURCH"?

1. This question may well be asked, especially when we remember that, in nearly all the Epistles, the word "Church," either in the singular or plural, is mentioned, and, in several instances, frequently mentioned. Now the inspiration of the Bible is *verbal*, in words as well as in its thoughts, and *full in every sense*. Therefore, there must have been a purpose in the omission.

2. The Epistle indicates that St. Peter was addressing not only a Christian community, but also a Christian community many of whom were "*Christians indeed*," as Bishop Wordsworth says, and a fellowship which was duly organized with its elders. 1 Peter 5.1.

3. I venture, reverently, to think that the Holy Spirit omitted the word "Church"—while mentioning the full Church qualifications of such—in order specially to give additional emphasis to the fact that those to whom the Apostle wrote were a part of God's ancient chosen people Israel, and that their restoration had begun under the "bond of the Covenant"—the "New Covenant of grace." Ezek. 20.37.

4. Hence, the Apostle quotes for their encouragement and guidance the substance of the ancient and gracious declaration of Jehovah made to the whole Israelitish people without any distinction:

> **"Thou art *an holy people* unto the Lord thy God: the Lord thy God hath chosen thee to be a peculiar people unto Himself, above—*or out of*—all peoples that are upon the face of the earth." Deut. 7.6; 1 Pet. 2.9.**

5. The contrast between the terms employed by the Apostle and those substituted by Mr. Goodman is complete and undeniable. Had the Holy Spirit desired it, He would have led St. Peter to employ the word "Church." Why, then, did He lead the Apostle to write the titles "Race" and "Nation"? Surely there must have been some cogent reason for the Divine selection of this impressive nomenclature.

6. In our humble judgment this reason was fourfold. There was the intention of emphasizing:

(1) The Hebrew origin of those to whom the Epistle was addressed, and, consequently, the existence of their national and hereditary connection with ancient Israel:

(2) The fact that the Patriarchal Covenants, to which they were heirs, were still in existence, with all the vast national implications of that heritage:

(3) The beginning of the National Repentance of Israel, through the operation of the Holy Spirit, and their acceptance of Christ. They were the small first-fruits of an overwhelming harvest :

(4) The prospect that their repentance would ultimately lead to the salvation of multitudes of persons who—not being Israelites by birth—were destined to become spiritually Israel through the preaching of Christ by Israel.

7. It is evident, therefore, that the Apostle was not writing to the "Church," as such, but to the "Dispersion," which consisted of members of all the Twelve Tribes of Israel who were "scattered abroad" in the five Asiatic Provinces above mentioned. These Israelites the Apostle addresses as "an elect race" and "a holy nation." To him they were representatives and future harbingers of the great body of Israel, Ten Tribes of whom, as Josephus informs us, were, at the very time, still in captivity "beyond the Euphrates in numbers that could not be estimated."

"A HOLY NATION."

1. Mr. Goodman and many other excellent Christian people are startled at the idea of the word "holy" being applied to "a nation." The only holiness which they appear to recognise is *personal* holiness, or that of the "Church," which, of course, is infinitely more important ; for do we not read in Holy Scripture ?

> **"Follow after peace with all men, and the sanctification without which no man shall see the Lord." Heb. 12.14.**

2. We are in deep sympathy with some of the motives of these excellent brethren ; for they imagine that they are protecting the Ark of the

Lord. But loyalty to the Oracles of God compels us to believe the words of St. Peter :

> **"Ye are *an elect race*, a royal priesthood, *a holy nation*, a people for God's own possession." 1 Pet. 2.9.**

And these words, as it has been shown already, he addressed to the "Twelve-Tribed" Dispersion, with no mention whatever of the "Church" in the Greek text of either of his Epistles.

3. There is no getting away from the fact. Nor can it be disputed that, in Holy Scripture, the "Church" is never spoken of as a "nation." Nor is the "nation" ever spoken of as the Christian "Church." If it were otherwise, why does not Mr. Goodman produce the texts, which we invited him to do, as far back as two years ago. The fact is, the texts are not there. But the inspired titles are there :—"An *Elect Race*," and "*A Holy Nation*."

THE SCRIPTURE USAGE OF THE WORD "HOLY."

1. The fact is that, as *Dr. Scofield's Reference Bible* says :

> **"In the Old Testament, the same Hebrew word, קודש *quodesh*, is translated 'sanctify,' 'consecrate,' 'dedicate,' and 'holy.' It means, *set apart for the service of God*." *p.* 6.**
>
> **"In the Old Testament, the words 'consecration,' 'dedication,' 'sanctification,' and 'holiness' are various renderings of one Hebrew word—*quodesh*; are used of *persons* and of things; and have an identical meaning; that is, *set apart for God*." *p.* 971.**

2. The same principle holds good in the New Testament. Dr. Scofield says, on page 998 :

> **"In the New Testament, one Greek word, ἁγιος *hagios*, in its various forms, is rendered 'holy,'**

'holiness,' 'sanctify,' 'sanctified,' and 'sanctification.' Like the Hebrew *quodesh*, it signifies *set apart for God*." The word "*saints*" in the New Testament is a translation of the same Greek word, and with the same signification—"*those set apart for God*"—with, however, loftier claims.

3. Even *things* that were set apart for God and His service in the Bible were called "holy." Hence we read of "holy oil," "holy place," "holy places," "holy temple," "holy garments," "holy mountain," etc.

4. It is just the same with us in Britain to-day. Hence we read of "the holy Table," "the holy Communion," "holy days," "holy baptism," "holy matrimony," "the holy Bible," etc.

PERSONAL AND RELATIVE HOLINESS.

1. It appears, therefore, that as there are differences in the measure of holiness—according to the different degrees of knowledge, dedication, and experience—so there may be differences in the *nature* of holiness itself, and in the connotation of the word as well. Holiness may be viewed as a duality. Practically, it may be personal, or it may be relative—*personal*, in being willingly and joyfully set apart *for God*; and *relative*, in being chosen and set apart *by God*—possibly unconsciously—in relation to some covenant or some particular service for God's glory.

2. Did not Moses apply the word "holy" in this twofold sense to the whole of the people of the Twelve Tribes of Israel? Read the following from the Word of God:

"Thou art an holy people unto Jehovah thy God."
Deut. 14.21.

"Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a peculiar people unto Himself above all peoples that are upon the face of the earth." **Deut. 7.6.**

3. There were, doubtless, some truly godly people in Israel in those days, as there have been all down the ages; but it cannot be denied, that, from the time of Abraham, the whole nation of ancient Israel—the natural seed and the spiritual seed—were God's chosen race; that they were regarded as "a holy people unto Him"; and that they were thus regarded because of their national relationship to Him in the Abrahamic Covenant, along with the position which God had allotted to them, and the stupendous mission among the nations of the world which He had assigned to them and conferred upon them.

4. Now, those to whom St. Peter wrote were Israelites. Would they not, therefore, be acquainted with this mode of addressing the nation as a whole, just as Moses did in the case of their forefathers? Thus, when the Apostle wrote of their being "born again," "obedient children," "living stones," "a spiritual house and strangers and pilgrims," these glowing words were, doubtless, true in their fullest sense concerning many. But there is no evidence that St. Peter had departed from the sacred custom of Moses—that of addressing the hosts of Israel, in scores of instances collectively, as a religious totality, although he knew full well that his spiritual exhortations, while welcomed with loyal responses from many, would receive only scant experience or even regard from others.

5. We must beware of playing fast and loose with the Bible; of bringing to its pages our cast-iron traditional theories; and of lifting up or melting down its teaching to fit them. If our theories cannot stand the test of the Word of God, let those theories perish, no matter whose reputation may suffer.

6. When St. Peter wrote his Epistles, Ephraim-Israel, in spite of their many transgressions and their grievous departure from God, had now already entered nationally into "the bond of the Covenant"—the New Covenant—and had been restored to the favour of God, as the "elect race" and "a holy nation" of Jehovah although the full implication of this fact could only be realised as the times for the fulfilment of certain prophecies occurred. God's clock, which, contrary to the teaching of the Futurists, never stops, had still certain hours to strike. Ezek. 20.37; Jer. 31.31.

FACE THE PLAIN FACTS.

1. Who, then, are we that we should presume to dispute the justice of His choice; the possibility of His restoration; the wisdom of His mercy and the blessedness of His forgiveness and reinstatement? If we, as lineal descendants of the Ten Tribes, are inheritors of the Abrahamic Covenant, why should we, like Esau, despise our birthright, and barter it away in indifference, prejudice, and unbelief?

2. It must never be forgotten that when it is said that the Anglo-Saxon people are "a holy

nation," we do not mean an intrinsic *personal* holiness. We use the term exactly in the same national and relative sense in which Moses employed it in regard to ancient Israel, as indicating that they were *chosen and set apart by God* to occupy a particular covenant relationship to Himself as a favoured people ; blest with great privileges and honours, with corresponding responsibilities and obligations, for the welfare of the nations of the earth and the glory of His Name.

3. In view of the imminence of the Second Advent of our blessed Lord, I would venture to implore all opponents of this great Biblical Movement to take the whole matter into solemn and prayerful consideration, and, at all risks, to follow Him.

4. For more than forty years have I studied this great subject ; reading everything that has been written against it, in so far as I have been able to procure it. I have never yet met with an objection which can bear investigation. On the other hand, the very objections against British-Israel have only shewn me the value of deeper enquiry, and have proved that further light has only more fully revealed the solidity of its foundations and the impregnability of its structure as part of God's Temple of Truth.

MR. GOODMAN'S PERSONAL ATTACK.

1. Now, it is perfectly certain that the repentance and restoration of the Ten Tribes had already begun when St. James and St. Peter wrote to them their Epistles ; for they were addressed as believers.

They must, therefore, already have come under the New Covenant.

2. That we Anglo-Saxons are official lineal descendants of certain of the Ten Tribes is clear to us from the testimony of the Bible ; confirmed by our history : and our national history and the Christian Faith are inseparably knit together. Thousands of congregations throughout our Empire may well sing every Sunday morning :

> **" For He is our God, and we are the people of His pasture, and the sheep of His hand." Ps. 95.7.**

3. In spite of our many national sins as Anglo-Saxons, we are the seed of Abraham : we are in the Abrahamic Covenant. The Christian Faith is our Faith ; and amid the many different religions which find not only toleration and justice within our Empire, but we proclaim aloud both in Church and State : " *We are a Christian Nation.*" Multitudes around us, alas ! are not God's spiritual sons and daughters. But were all the Israelites in the days of Moses " born again of the Holy Spirit ? " Nevertheless, they were all God's " elect race " and His " holy nation "—chosen and set apart unto Him. May not a similar state of things be ours ?

4. At every Coronation Service, a copy of the Bible is presented to the Sovereign as the basis of our Constitution and of his or her rule ; and every day our Parliament is opened with prayer by the officially appointed Chaplain.

5. Mr. Goodman is very indignant in regard to what we have written in reference to Anglo-Saxons

having come under the New Covenant and as to their receiving the title, "a holy nation." After calling our teaching "false," this is what he says:

"*What a daring and atrocious denial of the facts*!"

6. If Mr. Goodman will consult the best English Dictionaries, I feel quite sure that, as a Christian gentleman, he will deeply regret having employed and personally applied such an epithet as "atrocious," especially when used in association with the word "daring." From every point of view, such a term is unjustifiable and inexcusable.

Chapter XXIX.

Misinterpretation 8. The Secret of Mr. Goodman's Errors.

MR. GOODMAN MAINTAINS ISRAEL'S CURSE.

1. He evidently attaches great importance to the curse pronounced on ancient Israel; for although his pamphlet contains only ten pages of reading matter, he devotes more than three pages to it. It is necessary therefore, to deal more fully with his erroneous reasoning on this point and especially as he persistently passes on Israel's curse to British-Israel.

2. He contends that British-Israel "has not turned to the Lord," that she is in a condition of "judicial punishment"; that she is still "under the curse nationally"; that she has not yet "accepted the Christian Faith," or "come under the New Covenant"; and that to teach otherwise is "falsehood," and can only encourage men "to hope in the flesh."

3. If Mr. Goodman had prayerfully read the able book of Mr. P. W. Thompson, M.A., which I arranged should be presented to him, he would never have written thus. But when he had received that book, he wrote me saying: "I shall not read it!" He thus shut out the light which would have saved him from a number of misconceptions and mistakes.[1]

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[1] *Israel in Prophecy and History.* A digest of the author's thesis will be found in an inexpensive tract called *British-Israel: The Plain Argument,* which was written to introduce our subject to those entirely unacquainted with it. *Covenant Publishing Co., Ltd.*

4. Mr. Thompson clearly shews that Israel has been redeemed, and has entered into the national blessings of that redemption. He demonstrates from the great epochs of the Christian era that God has restored Israel-Britain to the covenant promises, and is using her for the blessing of all the races of mankind; and this at the exact times predicted in Holy Writ.

HOW TO ACCOUNT FOR MR. GOODMAN'S MISTAKES.

This secret will be found in the fact that he confuses three aspects of practical Christianity:

The Individual and Personal;
The Racial and National;
The Imperial and Universal.

1. *The Individual and Personal Aspect.*

As regards personal salvation, there is only one way of securing it; whether by an Israelite, a Jew, or a Gentile, namely: "repentance toward God, and faith toward our Lord Jesus Christ." Acts 20.21. This is often expressed in such phrases as "the new birth," "receiving Christ," "trusting in Christ," "accepting the Christian Faith," etc. The selection and use of these several terms in public or private speech will naturally vary, according to the speaker and other circumstances in each particular case. Of course, when employed in regard to personal salvation, these and similar phrases are to be understood in their strictly spiritual sense. And we are to remember that:

"In every nation he that feareth God and worketh righteousness is accepted with Him." Acts 10.35.

2. *The Racial and National Aspect.*

But Mr. Goodman is very indignant in his condemnation of the idea of a racial or national religion in the present dispensation. But is this condemnation in accordance with the mind of Christ? Is there no such thing as a racial and national Faith, as well as an individual and a personal Faith?

(1) What about the Hebrew race? Did not *they* have a racial and national Faith? As a people and a nation were not they chosen of God in Abraham, Isaac and Jacob to receive that Faith for the very purpose of spreading it abroad unto the ends of the earth and of winning the nations to the worship and service of Jehovah?

"Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." **Gen. 18.18.**

"The Lord thy God hath chosen thee to be a peculiar people unto Himself, above all peoples that are upon the face of the earth." **Deut. 7.6.**

(2) God, first of all, elected Abraham, and the Hebrew race in him. At Sinai, He formed the race into a nation; and then He adopted the nation as His Kingdom—an earthly Theocracy with a heavenly Mission. The Divine ordinances, statutes, judgments and explicit teaching were the embodiment of Jehovah's revelation. They were the expression of the Mosaic Faith—Israel's national religion.

(3) They were given to Israel *as a nation.* They were *received* by Israel as a nation. They were regarded by Israel as their *national Faith*; and they have been regarded as such by Judah-

Israel, or the Jews, throughout the world right down to the present day.

(4) While, therefore, Israel's religion became, in many cases, individual and personal, nevertheless, it was also racial and national. As, then, Israel-Britain are lineal descendants of the House of Israel, what is to hinder them, as such, from occupying towards the Almighty the same national relationship; or from inheriting the same Abrahamic promises; or from possessing all the same privileges as their covenanted ancestors?

(5) Our blessed Lord shews the continuance of the Israel of the Old Testament in the dispensation of the New Testament:

> **"Think not that I came to destroy the Law or the Prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Matt. 5.17, 18.**

(6) And the Apostle Paul, in his enumeration of the great blessings of Christianity, connects the Apostles of the New Testament with the prophets of the Old Testament—thus linking the two Testaments together. He informs us that those blessings are:

> **"Built upon the foundation of the apostles and prophets, Christ Jesus Himself being the Chief Corner Stone." Eph. 2.20.**

(7) Christianity, or the New Covenant, *un*-folds and fulfils what the Mosaic national Faith *en*-folds and promises; and the Abrahamic Covenant still stands. The great point is that, *through the redemption of His people Israel*, Christ restored them to the provisions and promises of God's covenant made with Abraham.

(8) As British-Israel are lineal descendants of the Ten Tribes of Israel, they are as really a Divine Theocracy as were the ancient Israelites in their palmiest days.

(9) This fact is not only a fulfilment of Divine prophecy, but also a solution of the problem: "Why is Great Britain so abundantly blest both as a nation and as the centre of such a world-wide Commonwealth of Nations, and also as the leader in Christian and philanthropic enterprise throughout the world?"

3. *The Imperial and Universal Aspect.*

(1) As before intimated, British-Israel consists not merely of a nation. She is an Empire, and also the centre of a vast and Royal "Company of Nations." Some of those nations are her own daughters—her Colonies and Dominions; while others are nations and peoples of races and religions which are widely different from our own, such as we find in India and Africa. This is evidently a fulfilment of the Divine promise to Abraham:

> **"The father of a multitude of nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee."**
> **Gen. 17.5, 6.**

(2) Mr. Goodman speaks of hundreds of millions of our fellow subjects of the King in the following terms:

> **"That mass of Heathen, Mahomedan, and Romist peoples;" and he complains that I teach that "*They*, too, are enjoying blessing as part of the 'multitude of nations.'"**

But is not our teaching true both to Holy Scripture and to fact? There is no nation or people comprised

within our world-wide Empire—whether Pagan, Heathen, Mahomedan, Romist, or what not—which is not favoured, honoured, and blest, by being under British Rule ; British Justice ; British Philanthropy ; British Civilisation ; British Manners and Customs ; and British Christianity. Every nation which is ruled by our gracious King lives under the Divine Common Law of Justice, as laid down by Moses. Who can estimate the value of this blessing ? According to prophecy, Abraham's seed are to be a blessing *to* "*all the families of the earth*," that is, to all the races of mankind.

(3) And this is quite apart from the fact that multitudes of their populations, alas ! have not yet become spiritual Christians. Mr. Goodman appears to limit definite Divine blessing to purely spiritual things and to spiritual people. If this really be his attitude, it is as misleading as it is unscriptural.

(4) But these nations are not descendants of the Ten Tribes of Israel ; and, therefore, they cannot as heathen or pagan nations, belong to the religious comity of British-Israel, unless and until they accept Christianity as Individuals, Families, Tribes or Nationalities. Notwithstanding, they enjoy untold and untellable blessings by living under the enlightening and protecting influence of British Rule.

(5) In connection with the First Restoration of Israel, that is, to the Appointed Place, the prophets link the welfare of the heathen nations with their association with Israel :

"He hath shewed His people the power of His works, in giving them the *heritage* of the nations." Ps. 111.6.

"The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isa. 52.10; 60.1-8.

(6) If Mr. Goodman will study the records of early Foreign Missions, he will perceive the cogency of the above paragraphs; but to jumble together the Individual, the National, and the Imperial aspects of this question; to employ the same vocabulary, definitions and interpretation for each one of them; to judge all three by the same standard; and, at the same time, to omit all reference to the Almighty's State Religion for the Nation of ancient Israel;—such a course of procedure must, of necessity, bring one into a maze of error.

ISRAEL AND BRITISH-ISRAEL COMPARED.

1. But Mr. Goodman points to the "disobedience" and "godlessness" in our country, as an evidence that we cannot possibly be Israel. Of course, this iniquity is admitted and deeply mourned over by British-Israelites. Yea, it is their conviction that God has given to them a special Call in British-Israel Truth to make known, in these last days, our Israelitish origin and our National Birthright; to expound and emphasise our obligations; to beseech and plead for an earnest repentance; and to bring our Nation and Empire to the feet of our Divine Redeemer.

2. Mr. Goodman forgets that it is not many centuries ago since Israel, as a nation, emerged from a lengthened period of ignorance, superstition, idolatry and disobedience. He also overlooks the

Divine love and mercy, and God's oft-repeated promises to heal and restore His people.

3. Moreover, it must be remembered—as bearing upon the Deuteronomic curse—that neither is Israel nor British-Israel responsible for the sins of the Jews; and more particularly for their crime in crucifying our blessed Lord. If Mr. Goodman had borne this in mind, he would not have applied to Israel Matt. 23.36-39 and 1 Thess. 2.16. These passages cannot justly be applied to Israel, but only to the Jews who for more than two thousand, five hundred years have been, and still are, separate and distinct from Israel, or the Ten Tribes.

4. But, were God's ancient Israel, as a rule, godly people? Were they generally born of the Holy Spirit? Were they all the Spiritual Seed of Abraham? Doubtless, many of them were; but, alas! multitudes were only Abraham's *Natural Seed*, and very bad specimens, too. But, even as such, they, century after century, enjoyed much national blessing, which came to them as the result of their racial and national relationship to the Divine Covenant with Abraham, and with them as his physical seed.

5. Yea, the Almighty declared very definitely that His gracious attitude towards Israel was continued in spite of their sin, and was due to His covenant with Abraham and with themselves as His lineal descendants.

> **"The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all peoples: but because the Lord loved you, and because He would keep the oath which He sware unto your fathers."** **Deut. 7.7, 8.**

"Only the Lord had a delight in thy fathers, to love them; and He chose their seed after them, even you above all peoples, as at this day." Deut. 10.15.

6. It is even so with our own nation to-day. Is it not a great blessing to us, even as the Natural Seed of Abraham to be under British Rule, although multitudes are not yet personally the subjects of saving grace?

7. Mr. Goodman denies that "present national blessing is possessed under the present disobedience in our land." But think of the national iniquity of Israel during the long centuries before the two Captivities. Whole pages of this book might be filled with Divine expostulations, entreaties, warnings and threatenings. But not until:

"The wrath of the Lord arose against His people, *till there was no remedy*." 2 Chron. 36.16.

did the blow of judgment fall upon God's favoured but apostate nation in the Assyrian Captivity.

7. As to the awful extent of Israel's apostasy, we may see how it must have spread through the whole nation. Sodom and Gomorrah would have been spared if there had been even ten righteous men in the cities. And if there had been even this small proportionate rate of goodly men in Israel, the blow of judgment would not have fallen at that time? But bad as Israel was, Judah was worse.

Ezek. 16.51,52.

THE CHRISTIANISING OF ISRAEL.

Would Israel in other days, and in due time, come under the sound of the Gospel? Would she ever be restored? If so, upon what basis, and under

what special influence? And would her lineal descendants, as British-Israel, follow in her footsteps of grace? To the Word of God let us turn for an answer.

1. St. Paul taught that apart from faith in the atoning work of our blessed Lord, all men are under the condemnation of the broken Law. The margin of the Revised Version reads as follows:

> **"For as many as are of works of law are under a curse."**
> **Gal. 3.10.M.**

2. But he did not teach that Israel, in his day, was still under the curse which is referred to in the fourth and twenty-eight chapters of Deuteronomy. On the contrary, he wrote:

> **"I say then, Did God cast off His people; God forbid. For I also am an Israelite, of the seed of Abraham, of the Tribe of Benjamin. God did not cast off His people which He fore-knew."** **Rom. 11.1, 2.**

There is no indefiniteness in his statement. He knew his Old Testament, both its history and prophecy; and when he surveyed Israel's past and her predicted future, the following ideas would flash before him:

3. *The Re-made Vessel.* What an interesting and convincing illustration is this! Jeremiah was directed to go to the Potter's House. He saw the potter endeavouring to mould a piece of clay. But it became marred and spoilt in the process. The potter did not throw the clay away, but put it on the wheels again; and he succeeded in producing in that same clay the very type of vessel which he had planned. Jer. 18.1-8.

In this allegory, the plastic clay represents the "House of Israel" in the hands of the Lord. That House became morally and spiritually marred and spoilt. Did He throw it away as useless and worthless? On the contrary; He took that same clay, that very same people and that Ten-Tribed nation. He brought them under the New Covenant of Christianity; and during all the intervening centuries, they have been under His training and discipline. He is now employing them as His "witnesses"; sending them forth as His missionaries; as translators and distributors of His Word in hundreds of languages; and largely through their agency, He is preparing the earth for the Second Advent of Their Divine King.

4. *The Baked Bottle.* Very different was to be God's dealing with the House of Judah, or the Jews, as is set forth in the very next chapter—Jeremiah 19. The prophet was commanded to get an earthen bottle; to break it in the presence of the elders and the priests; to bury the shattered pieces in Tophet in the valley of Hinnom—a name which the Lord changed to "The Valley of Slaughter," in harmony with the awful judgments on Judah which the breaking of the bottle indicated.

The baked, earthen bottle represented the House of Judah; and the breaking of the bottle symbolised the fact that, as the prophet said, the smashed and buried bottle "cannot be made whole again"; so the House of Judah could never again become an independent nation. The House of Israel, on the contrary, was predicted to be a nation for ever; but the nationhood of Judah was

to be limited to being a part of the kingdom of Israel in the approaching Millennial Age.

Jer. 19.1-13.

5. *The Divine Executive.* It was God Himself who re-made the marred vessel; and it was God Himself who would restore and Christianise Israel. The prophets made this perfectly clear; but as their testimony is recorded in different books of different dates, it is impossible in some cases to be certain about the order of the *events.* We may, however, discover with some probability the order of thought and purpose in the procedure of the Divine Executive. This we now venture to suggest.

6. It is very impressive to read in the prophets the words of Divine tenderness towards Israel! They shew not only that Israel would repent of her transgressions but also that the repentance would be accomplished through the infinite, pleading mercy of Jehovah and the redeeming love displayed on the Cross of Calvary, and by the influence of the Holy Spirit.

7. *Jehovah and the First Restoration.* The prophets predicted that God would do the following things for the "House of Israel":

Prepare for them the "Appointed Place" of Safety. 2 Sam. 7.10.

Provide for them the "New Covenant." Jer. 31.31-34.

"Allure" them under the sound of the Gospel. Hos. 2.14.

Accomplish their Redemption. Isa. 43.1.

" Speak comfortably " to them " in the wilderness." Hos. 2.14.

Grant them grace " in the wilderness." Jer. 31.2.

Cause them to " know Him " in spiritual life. Jer. 31.34.

Apply to them again the endearing title: " My People." Hos. 2.23.

Call them " The sons of the Living God." Hos. 1.10.

Make them His " servant," and train and " teach them." Isa. 41.8.

" Betroth them unto Himself forever." Hos. 2.19.

Bring them " under the bond of the Covenant." Ezek. 20.37.

" Love them with an everlasting love." Jer. 31.3.

Give them songs of gladness " in the Isles." Isa. 21.14, 15.

8. *The Repentance of Israel.* The following verses form part of Jeremiah 31, the chapter which records the prediction of the New Covenant:

> **" I have surely heard Ephraim—The ten Tribes—bemoaning himself thus : Thou hast chastised me, and I was chastised : .. turn Thou me and I shall be turned ; for Thou art the Lord my God.**
>
> **" Surely, after that I was turned, I repented ; and after that I was instructed, I smote upon my thigh : I was ashamed, yea, even confounded, because I did bear the reproach of my youth.**
>
> **" Is Ephraim my dear son? Is he a pleasant child? For as often I speak against him, I do earnestly remember him still : therefore, my bowels are troubled for him ; I will surely have mercy upon him, saith the Lord." Jer. 31.18-20.**

9. Nevertheless, notwithstanding all the Bible-testimony which is given in this chapter and in the

previous one, Mr. Goodman sees no repentance in Israel: no New Covenant sheltering them; and not even any amelioration of their pitiable national condition; but only the continuance of "judicial blindness" or "hardening" within them, and the lightning flashes and the thunder bolts of the "curse" of God upon and around them!

10. How different from the inspired prophet Isaiah! Receiving his teaching direct from God, he beholds the development of the Divine plan for Israel; and he rejoices as, with prophetic vision, he sees her emancipation. In words of triumph he exclaims:

> **"Where is the bill of your mother's divorcement wherewith I have put her away? Or which of my creditors is it to whom I have sold you?" Isa. 50.1.**

The "bill of divorcement" is annulled and destroyed: the "ransom" is paid: she has been redeemed. The chains of captivity are broken off and thrown away: the prison doors are unlocked and unbarred, and emancipated Israel steps forth into the sweet air of freedom in these Islands of the Sea, and sings with praise and thanksgiving:

"Redeemed, restored, forgiven,
Through Jesus' precious Blood!"
Sir Henry W. Baker.

ISRAEL AND THE GOSPEL.

It is delightful to trace the steps by which "the God of all grace" brought the glorious Gospel unto emancipated Israel.

1. *The Prophets.* Hosea, from beginning to end, deals with Israel, and with Israel only—her

sin, her captivity, and her restoration. Isaiah, Jeremiah and Ezekiel record glorious descriptions of the future glory of Israel. Indeed, the last twenty-six chapters of Isaiah's prophecies deal almost entirely with Israel's Messiah and the marvellous restoration which He would grant unto them.

2. *Our Lord and His Apostles.* The Redeemer Himself said :

> **" I was not sent but unto the lost sheep of the House of Israel." Matt. 15.24.**

And His first Commission to the Apostles was :

> **" Go not into any way of the Gentiles, and enter not into any city of the Samaritans : but go rather to the lost sheep of the House of Israel." Matt. 10.5, 6.**

3. *Apostolic Epistles.* Several of the Epistles were addressed to Christianised Israelites, either mainly or entirely ; particularly those to the Romans, Galatians, Hebrews, and more emphatically still, the Epistle of James and the first Epistle of Peter, both of which were written definitely to the διαυπορα *diaspora* or the Dispersion, who consisted mainly of the Ten Tribes.

4. *Early British Christians.* There can be little doubt, if any, that the Gospel was brought to this country during the first Century, and that the first Christian church in Britain was erected at that time at Glastonbury.

5. *John Wycliffe.* In the Fourteenth Century, through the teaching of Wycliffe—who is known in history as " The Morning Star of the Reformation " —a devout nucleus of Christian people was formed, which prepared the way for :

6. *The Reformation* in the Sixteenth Century, which was largely welcomed by Britain, Germany and some of the smaller nations. It was, however, to a large extent rejected by Austria, Spain, Italy, France and several of the less important peoples. The Reformation in Britain became more religious and spiritual than in Germany, as a rule ; and so it has been ever since. It did much to prepare the way for :

7. *John Wesley.* " The greatest mercy of this period of overwhelming mercy, was God's gift to this nation of John Wesley—1703-1791. In this man's lifetime he led such vast multitudes of Israel to real repentance and vital belief, out of arid formalism, as completely to change the moral and spiritual tone of the nation. Spiritually, the desert had blossomed as the rose. In 1785, not long before his decease, he wrote as follows :

> **" I was now considering how strangely the grain of mustard-seed, planted about fifty years ago, has grown up. It has spread through all Great Britain and Ireland ; the Isle of Wight and the Isle of Man ; then to America, from the Leeward Islands, through the whole continent, into Canada, and Newfoundland. And the Societies in all these parts walk by one rule . . . . striving to worship God, not in form only, but likewise in spirit and in truth."**[1]

8. From the days of Wesley, Evangelism became a marked feature both in Great Britain and in the United States of America. All denominations were seized, more or less, with a passion for the salvation of mankind and for a Deeper Spiritual Life among believers. This was especially manifested by the formation of " The Brethren " and " The Keswick

1 P. W. Thompson—*The Plain Argument, p.* 9.

Convention" which resulted from "The Brighton Convention."

The Revival of 1858 and 1859, and the visit of Messrs. Moody and Sankey stand out as special evangelistic movements, bringing wonderful blessing. Several clergy and ministers, as a result, gave themselves entirely to evangelistic work; many became possessed of evangelistic fire; and a great Revival followed.

Surely, this was a manifestation of Israel's New Covenant blessing. And all kinds of Agencies and Organisations and Societies sprang up from the new life which the Holy Spirit was imparting. We may well say: "Blessed be the Lord God of Israel for these signs of her repentance and of her turning unto the Lord."

9. But, alas! to-day our hearts are sad at what we see and hear of Modernism, Superstition, Laodicean lukewarmness and worldliness. Let us pray; let us yield ourselves to the Lord; let us cultivate brotherly love; let us "contend earnestly for the Faith once for all delivered unto the saints"; and let us await, in full dedication, the glorious Advent of our blessed Lord. "Times of Refreshing" will surely come!

We are listening for the footfalls of the bridal procession. We are awaiting the sound of the angels' wings. We are longing for the voice of the Archangel's trumpet:

> "Behold the Bridegroom cometh!
> Go ye out to meet Him."

PART SEVEN.

The Dim "Searchlights" of Mr. Avary Forbes.

Chapter XXX.

Searchlight I.—The Scythians and the Ten Tribes.

MR. FORBES DECIDES TO STUDY BRITISH-ISRAEL.

1. While we were writing the early pages of this book, we received a courteous letter from Mr. Avary H. Forbes, M.A., with a copy of his pamphlet entitled "British-Israel under New Searchlights."

2. As we had for several years been personally acquainted with Mr. Forbes as an esteemed fellow-member of the Council of the Russian Missionary Society, we looked forward with special pleasure to a perusal of his pamphlet.

3. But, as we read and re-read, our pleasure was changed to surprise; and we could not help asking ourselves the question: "How ever did this pamphlet come to be published?"

A WARRIOR WITHOUT A SWORD.

1. We congratulate Mr. Forbes, on the whole, upon the spirit and tone of his treatise; but as he is a barrister, we quite expected that his brochure would exhibit those judicial qualities which so eminently characterise the members of the British

Bar. In this respect, his pamphlet is a disappointment; not, of course, from any lack of ability on his part, for he is a very able man; but from his lack of information regarding British-Israel in general.

2. If he had only once, for even a moment, beheld the vision of the relationship which British-Israel bears to the fidelity and honour of Jehovah; and if he had grasped its immensity in the domain of research, literature, spiritual enlightenment and national development in the Kingdom of God—in that case, he never could have rushed into print with such an inadequate equipment.

3. In the matter of British-Israel—with all due respect we say it—his imperfect investigation prevents his testimony from being in any degree equal to that of the late Mr. Reader Harris, King's Counsel, and of Mr. John Leech, King's Counsel, M.A., LL.B.—both earnest advocates of British-Israel. Indeed, the latter gentleman is so impressed with the importance of British-Israel Truth to the spiritual welfare of our Empire, that he has relinquished his high position at the Irish Bar, in order to devote himself entirely to its advocacy.

HOW MR. FORBES BEGINS HIS INVESTIGATIONS.

1. When we come to consider Mr. Forbes' method of investigation, we are astonished. He tells us that "there are four avenues of evidence by which the subject can be approached":

1. Scripture.	**3. Tradition and Legend.**
2. Ethnology.	**4. Secular History.**

2. Which avenue will Mr. Forbes select? With

the utmost simplicity and frankness he tells us in these words :

> "I have not studied 1, 2 or 3 ; because, on advancing along avenue 4, I at length found myself up against a stone wall which I could neither climb over nor break through. If this wall cannot be negotiated, the *other avenues cannot be reached.* I, therefore, examined *British-Israel Truth*—the great text-book of the subject—to see how the difficulty was overcome. Chapter vii. of this volume deals with the secular history."

3. On this point we confront him at the outset. Every one of those four avenues, converging from different directions, is independent of the others, and, therefore, the first of these—the Holy Scripture—should have received his most serious attention long before he turned to secular history.

MR. FORBES' "APOLOGIA."

1. Mr. Forbes did well to headline the preceding paragraph with the word "Apologia" ; for whatever meaning he may connote by the Greek form of the word, some sort of explanation, or even apology, was needed. We can understand his paying no attention to Ethnology, Tradition and Legend ; but to write and publish a pamphlet on British-Israel, which is based upon the Bible, and to begin it by saying "*I have not studied* Scripture" on the subject, but have turned to "secular history" instead—this reveals the fact that he has never yet grasped the seriousness of the subject ; but has failed to treat it with that reverence which is its due, as involving the faithfulness of Jehovah, the truth of His promises, and the integrity and authority of His Holy Oracles. Verily, a strange method of procedure !

2. This is his detailed defence, every sentence of which bristles with controversy. He says:

> **"The arguments from Scripture are open to different interpretations. Legend and tradition are open to doubt and unbelief. But the facts of history are not open to any dispute, and must therefore, be dealt with first of all."**

MR. FORBES' FATAL MISTAKE.

1. Alas! under some misapprehension, Mr. Forbes has turned away from "the Fountain of living waters" of Bible truth to "the broken cisterns" of "human history" where ignorance, uncertainty, prejudice and partiality are often so apparent, and whose sediment of error fouls the waters of truth.

2. Thus, he has lost, for the time being, not only the inspired truth of Bible history and prophecy, but also the indirect influence which that truth would have exercised upon his mind in enabling him duly to estimate the evidence of history itself. The potency of a spiritual atmosphere, and the indirect influence of the Word of God upon the judgment of the student can scarcely be over-estimated.

3. The subject of Israel is emphatically a Biblical subject; and no one is entitled, or even qualified to write judicially upon it until he has fairly mastered its Biblical record in both history and prophecy, throughout all their ramifications. Multitudes who have done so, have become convinced British-Israelites, although many of their number began their investigation as opponents.

4. If, in addition to this, the student should ask: Is there any satisfactory evidence from

secular history in confirmation of the claims of British-Israel—that Anglo-Saxons are lineal descendants of the Lost Ten Tribes of Israel? I answer emphatically, THERE IS. But it should be clearly understood by every one—friend and foe alike—that "the claims of British-Israel are based upon the Bible, the whole Bible, and nothing but the Bible."

5. "But," says Mr. Forbes, "the arguments from Scripture are open to different interpretations." Of course, they are, and always will be, so long as human nature retains its present constitution.

(1) But the same may be said concerning the statements of history. When, in particular cases, it has been decided which is *history* and which is *fiction*, even then all kinds of differences and controversies often arise among the historians and their "interpreters."

(2) Ancient history, owing to the numerous limitations of the distant past, is often doubtful and unreliable; or it may eventually be proved to be inaccurate.

(3) On the other hand, names and events which are mentioned in the Bible, but which, for many years, have been questioned, and even denounced by historians as "unhistoric," have been proved to be authentic; and they are now universally accepted as genuine history.

(4) To pit secular history against the Bible, or even to prefer, or select, such history rather than the Bible in the Court of evidence—as is done by Mr. Forbes—is a very serious matter indeed, the full consequences of which he cannot have adequately considered. It is a favourite method with Modernists, with whom, I am quite sure, Mr. Forbes would not wish to be associated.

MR. FORBES' UNREASONABLE DEMAND.

1. He informs us that he has "no objection to be made out a descendant of the Ten Tribes, *if the claim can be established.*" But what kind of evidence does he demand?

2. He mentions three kinds :

"Reliable Evidence" — or evidence that is *trustworthy.*

"Definite Evidence" — or evidence that is *explicit* and *clear.*

"Tangible Evidence" — or evidence that is *actual* and *real.*

3. And be it remembered that he demands this evidence concerning events which occurred two thousand five hundred years ago ; in the Eastern quarter of the globe ; in heathen lands and among people who were all more or less heathenised; with few opportunities of recording historical facts ; but with many risks of losing such records as were made, or of those records being stolen, or marred, or destroyed.

4. Now, Mr. Forbes, as a barrister, lives in the element of legal facts ; and, as an historian, he exists in the element of historical facts. He is an expert in facts, and he naturally weighs every problem in the scales of facts. But he has the failings of his excellencies ; and his demand that all British-Israel's claims must be *proved* to be facts, and that, too, from secular history alone and by his three kinds of positive evidence, is utterly unreasonable. Pharaoh's demand for "Bricks without straw" was similar to it. The demand ought not to have been made.

5. But there is another kind of evidence of which Mr. Forbes makes no mention, although he may intend it to be included under the phrase "reliable evidence." But it is too important not

to be explicitly mentioned. We refer to Circumstantial Evidence.

6. In our High Courts of Justice, Eminent Judges have often been heard, in their Summing Up of important cases, to address the Jury in some such language as the following :

> **" The evidence in this case is almost entirely circumstantial ; but, in such cases, positive evidence can rarely, if ever, be obtained. And circumstantial evidence may be quite conclusive and dependable. The decision, gentlemen, rests with you."**

And in many cases, unanimous verdicts of juries have been given on purely circumstantial evidence which the Judges have endorsed.

7. Had Mr. Forbes gone to the Bible for British-Israel facts, he would have found them ; but having gone to secular history instead, his professional and historical associations have misled him unconsciously, to demand positive evidence for British-Israel under circumstances in which only circumstantial evidence should have been sought for, or could reasonably have been expected.

WERE THE SCYTHIANS THE TEN TRIBES ?

1. In the year 721 B.C. the Ten Tribes were carried away captive into Assyria. Since that time they are never heard of again in Scripture history, but are often referred to in Scripture Prophecy.

2. Jeremiah predicts that they shall never " cease from being a nation." Jer. 31.35, 36. What then has become of them ?

3. Esdras, in the Apocrypha, says that God revealed to him in a dream that the Tribes escaped from Assyria, and that after a year and a half of journeying, they arrived in Europe at a place called Ar-sareth, immediately to the north-west of the Black Sea. This was about the year 650 B.C. In our judgment there is good reason for believing in the authenticity of the statement of Esdras. From every point of view it appeals to us as reliable. But space forbids enlargement on the point. In any event, however the claims of British-Israel do not depend upon Esdras alone. "Gravestones in the Crimea have been discovered bearing inscriptions in Hebrew of Israelites who were buried there." These inscriptions afford good evidence of the authenticity of the statement of Esdras. And Canon Kingsley had no doubt that our ancestors came from the Crimea. Does any reputable historian dispute his statement?

4. Herodotus, a Greek historian, who wrote about 450 B.C., describes a people who were called Scythians, who were located about that time in Southern Russia, north-west of the Black Sea. Who were those people? Herodotus gives a remarkable account of them—their character; their social and national customs; their religious habits; their sacrificial ceremonies and usages; and their general superiority to the surrounding nations.

5. They were an extraordinary people; and as their religious manners and customs resembled in many respects those of the Hebrew people; and as their national characteristics were largely parallel with those which are set forth in the prophecies concerning Israel; the question

naturally arose : " Could this be the Israel which had been lost to sight in Asia in the eighth century B.C."

HOW MR. FORBES DEALS WITH CIRCUMSTANTIAL EVIDENCE.

1. He does not question the resemblances between certain of the sacrificial customs of Israel and those of the Scythians ; but he seeks to weaken their force by asking : " How was it that they did not retain the custom of circumcision ? "

2. He does not question that the Scythians ruled by " good laws " ; but he wants to know why the authors of *British-Israel Truth* make no mention of the military and other cruelties of the Scythians of which Herodotus tells us.

3. But,—supposing the Scythians to be Israel—it should be remembered that military law in many respects is widely different from civil law ; and as Israel in Assyria had become Gentilised during the two hundred and seventy years of their Captivity, her formation of demoralising habits, or her adoption of some of the heathen customs of that period, should occasion no surprise.

4. Further, as regards the resemblances in religious ceremonies, Mr. Forbes tries to disarm their cogency by reminding his readers that similar resemblances are found to-day in India and among the native tribes in Africa and Canada.

5. We might extend this part of our reply considerably ; but it is evident that Mr. Forbes is not prepared at present to recognise the cogency of the resemblances which Herodotus mentions. To him they are not " tangible evidence " or

"definite evidence," or even "reliable evidence." They are only *circumstantial* evidence, which in this matter he does not acknowledge.

6. By his illogical mode of procedure, he has deliberately turned away from the wide-open avenue of the Word of God, and has fallen into the quagmire of secular history. Not recognising the resemblances between Israel and the Scythians as circumstantial evidence; the threefold kind of evidence which he unreasonably demands rises up before his mind and creates the Stone Wall which he can "neither climb over nor break through." In fact, the Stone Wall is self-created.

7. No wonder he is perplexed and in trouble. My sympathies are with him; and, as a man who has trodden the rugged path of life many years more than he, I would venture to say: "My brother! you are in a false position! Get out of the quagmire of secular history! Return to the Bible! That is God's 'Lamp unto our feet,' and His 'Light unto our path':—the Searchlight from heaven; ever shining with the glory of Him who is 'The Light of the world.'"

WHERE DOES MR. FORBES STAND?

A number of our Israelitish Brethren have viewed Mr. Forbes' pamphlet with some severity, and have regarded it as lacking in seriousness and as an endeavour to please both sides in the controversy. And he certainly has laid himself open to this criticism; for while he disowns all "prejudices," he certainly loses no opportunity of indicating his bias against British-Israel. Indeed, I wish I could say that he has treated British-

Israelites fairly. Hence, the words of the patriarch Isaac have readily come to the lips of his critics :

> " The hands are the hands of Esau :
> The voice is the voice of Jacob."

THE REMARKABLE ADMISSIONS OF MR. FORBES.

1. On the third page of his pamphlet Mr. Forbes surprises and delights us by making two striking admissions. Reverting to the ancient Scythians and to the question which British-Israelites ask concerning them, he says :

> **" Could these be the Israel which had been lost to sight since the eighth century B.C. ? "**
>
> **" To this I answer," says Mr. Forbes, " *they could :* I do not see *anything impossible* about it, unless it can be shewn—**
>
> **That the Ten Tribes were not lost at all, or**
>
> **That they returned with the Jews to Palestine."**

2. So, Mr. Forbes frankly admits the *possibility* that the Scythians of whom Herodotus writes may after all be the Lost Ten Tribes of Israel ; provided, however, that it cannot be shewn " that the Ten Tribes were not lost at all," or that " they did not return with the Jews to Palestine."

3. It is here where we perceive the honesty of Mr. Forbes—an honesty so genuine that, for the moment, it overcame his unconscious bias. It is equal to his saying : " If you can shew me ' that the Ten Tribes were never lost,' and ' that they did not return with the Jews to Palestine,' then, in that case, I admit the *possibility* of the Scythians being the Ten Tribes of Israel."

4. But Mr. Forbes even goes beyond this. Referring in the next sentence to the British-Israel

arguments which are drawn from the writings of Herodotus, he frankly and honestly says :

> **"Some of the above arguments, indeed, suggest that the theory is *not altogether improbable*."**

Nevertheless, he concludes his paragraph by saying :

> **"But when we look for tangible evidence to convince us that they were the Lost Tribes, we find *none*."**

5. Now it is not for us to defend Mr. Forbes' inconsistency ; but in our judgment, in these remarkable admissions he gives away his case completely, so far as the Scythian part is concerned. He refuses to accept the evidence of Herodotus as *tangible* ; and yet, notwithstanding, *on that evidence*, he is willing to admit the *possibility* of the Scythians being Israel provided it can be shewn that the Ten Tribes had not been lost, and that they had not returned with the Jews to Palestine.

6. These two points Mr. Forbes will find fully dealt with in Part IV. of this work. *There* he will perceive abundant Biblical proof that the Ten Tribes were really lost, and that they did not return with the Jews to Palestine. When he discovers this, we can imagine with what joy he will welcome the truth of British-Israel's Divine election and mission ; the approaching reunion of the two Houses—the House of Israel and the House of Judah ; and how gladly he will, in due time, join united Israel, in acclaiming the King of Kings to His Davidic Throne !

Chapter XXXI.

Searchlight II.—Scythians, Scandinavians, and British-Israel.

THE PROBLEM RE-STATED.

1. British-Israelites believe, on the testimony of the Bible, that the Ten Tribes became "lost" in Assyria. They also believe, on the testimony of circumstantial evidence, that the main body made their escape about the year 650 B.C. to Arsareth, a city or region to the North West of the Black Sea.

2. The circumstantial evidence of Esdras; the testimony of Herodotus, which shews remarkable resemblances between the Scythians and the Ten Tribes of Israel 270 years after the commencement of their captivity; the gravestones in the Crimea—whose dates come within the first century A.D.—with inscriptions in Hebrew of Israelites who were buried there; the testimony of Sharon Turner and M. Paul de Chaillu that the Saxon folk in North West Europe were migrants from the South side of the Araxes in the 7th century B.C. and in subsequent centuries; their high civilisation and the evidences of that civilisation in the museums of the large and small towns of the three Scandinavian Kingdoms—these and other signs indicate a strong probability that the Russian Scythia which Herodotus describes was—through the Scandinavians—the first European home of the ancestors of the English people, and that, in fact, the Scythians were lineal descendants of the Ten Tribes—*Israel under another name.*

MR. FORBES AND THE PROBLEM.

1. Now, of course, evidence from secular history has its place in such investigations as this ; but the unreasonable standard of evidence which Mr. Forbes demands makes that standard—under the circumstances—practically impossible of application ; and his determination not to study the evidence of the Bible, deprives him of the knowledge of historical facts and prophecies which are necessary to an understanding of the subject.

2. Moreover, the way in which Mr. Forbes deals with the identifying resemblances between the religious customs and ceremonies of the Scythians and those of the Ten Tribes, as we know them, do not neutralise, much less nullify, those resemblances; and, in addition, the way in which he represents the character and moral and social superiority of the Scythians to those of the surrounding nations—this attitude on his part does not commend itself to us as just and fair. It is not thus that truth is won. The depreciating and repeated question : "If they do this, why don't they do that ?" is no argument ; and it has no effect in this controversy.

3. As to similar religious resemblances among people in various parts of the world and in different ages, these resemblances may be simply more or less imitative ; or they may result from proselytism to the Hebrew Faith. Or they may even indicate an offshoot or remnant of some portion of the Tribes of Israel.

4. Referring to Mr. Forbes' question : "Why, if Scythians be descendants of the Ten Tribes—why did they not practise circumcision ?" The

answer is clearly given by the late Mr. Reader Harris, King's Counsel, in his valuable book, *The Lost Tribes of Israel* :

> **" Israel abandoned the Mosaic ritual, with its circumcision, and substituted the religion and ceremonies of Baal, 200 years before they went into captivity."** *p.*56

So that, if the Scythians had been found practising circumcision, that would have been an indication rather that they were not the Ten Tribes of Israel. Would they be likely to resume an abhorred custom in the days of their captivity which they had discontinued and abandoned 270 years ago, in the days of their freedom ?

SOME FACTS ABOUT OUR POSSIBLE SCYTHIAN ANCESTORS !

1. The Scythians first became a nation about the year 1,500 B.C.—the very epoch of the Exodus of Israel from Egypt under Moses. Could these be the Israel which had been lost to sight in Asia at the close of the 8th century B.C.

2. The word " Scythian " may have been in use before in a " nomadic " sense ; but nothing is known of any instance in which the " Scythian " name is used nationally prior to the epoch at which Herodotus introduces it. It comes from a word which recalls " booths," which symbolised the pilgrim and wandering life of Israel.

3. " The particular Scythian people to which Herodotus refers entered Europe at the very epoch, by the self-same route, and from the identical district of Asia, at, by, and from which journeyed the Israelites of Esdras."

4. Remembering that we are not now in a British High Court of the twentieth century A.D., with robed and bewigged barristers examining and cross-examining witnesses; but in the Orient, two thousand five hundred years ago, and amid the circumstances of the ordinary national life of that far distant period—what would circumstantial evidence lead us to expect?

5. Would there not be conferences? Would there not be mutual narrations of history? Would there not be comparisons of religious belief, custom, and ceremony? And then, would there not be hearty amalgamation, and a unanimous expression of joy in some such words as these: "We are the same race! We are brethren, the sons of Abraham, Isaac, and Jacob, the servants of the One True God! Let us become one nation!"[1]

SCYTHIANS' PARALLELS WITH ISRAEL.

1. The Scythians in general, Herodotus says, were an exception to the unpolished character of the surrounding nations, and the noblest and most just of all the peoples occupying the Thracian peninsula.

2. Thucydides, writing about 420 B.C., says that, in respect of military strength, no single nation, either in Europe or Asia, could match them. 2.97.

3. As to particular customs of the Scythians, Herodotus says that some point to contact with the Mongolian races of Northern Europe and Asia;

[1]For much of the matter in the above and the following section we are gratefully indebted to Mr. Milner's article in "*British Israel Truth*," *pp.* 116, 117. 13*th Edition.*

some indicate a temporary residence in Media; while *some are plainly of Hebrew Origin.* They had an extreme hatred of all foreign customs, as a nation whose destiny it was to live alone. Their religion appeared to be a worship of the elements; while of those who lived nearest Greece, it is specially recorded, that they believed in One Unseen Supreme Deity, and that there was an immortality beyond the grave. They made "booths," like the Israelites. They abstained from certain kinds of animal food from religious motives; and Herodotus further adds that they *never used swine*—the unclean animal of the Hebrews—in their sacrifices, "Nor, indeed, is it their wont to breed them in any part of their country."

4. According to Mr. Forbes:

> **"The Scythians observed a curious sacrificial custom—Herodotus says they *invented* it—and for this we are referred to *Ezekiel 24. 5.* But the passage in Ezekiel is a *parable,* and not a custom."**

5. But there is no essential contradiction between the original parable—the *basis* of the custom—as given in the Revised Version of Ezekiel 24. 3-5, and the custom as mentioned by Herodotus, 4.61. There is variance, but no real contradiction, and no evidence of invention.

6. We do not know the reason of the modification in the custom as recorded by Herodotus, or its definite religious teaching; and no useful purpose could be reached by conjecturing. The point is that the parable and the modified custom appear to be connected together, and to have had the same Hebrew source.

A REGRETTABLE ACCUSATION.

1. It is really with profound regret that we have to write the following words from the pen of Mr. Forbes :

> **"The reader should notice how, in this 7th chapter of *British-Israel Truth*, his belief is sought to be *captured*, and his assent *lured on* from one *bait* to another, until he finds himself fairly *caught* in the *cage* of *credulity*."**

2. As a contribution by a public man upon a serious and an important Biblical question, the above sentence cannot but be regarded as an attack upon the good faith of the writer of the article to which he refers, and as a reflection upon the intelligence of believers in British-Israel teaching.

3. Is the employment of such terms and innuendoes fair argument ? And is there any justification for giving currency to the following allegations as applied to British-Israel and British-Israelites ?

> **"Some put the theory in place of the Gospel."**
> **"Patriotically Intoxicated."**
> **"Flimsy Plausibilities."**
> **"Not Capable of Argument."**
> **"A Kind of Infatuation."**

4. Moreover, we must say that we question the justice of Mr. Forbes' allegation against the chapter which he is criticising. We should remember that its learned author is therein unfolding a lengthy argument of several parts, and making an appeal to the judgment of his readers. The argument is progressive, and he marshals his points in an orderly and progressive manner, as every public speaker or writer is careful to do.

5. In such a case as this, a writer would naturally begin at the beginning, and would gradually

rise from point to point in the hope that each one would confirm its predecessor, in strengthening his position. When all the points had been mentioned and elaborated, then would come the summing up and the conclusion.

6. It was even so with our talented brother, the Rev. W. M. H. Milner, M.A., one of Oxford's learned scholars, and the author of the chapter which has come under Mr. Forbes' censure. With great ability he developed his thesis : " Scythia and the Ten Tribes ; Scandinavia and British-Israel." He passed in review their centuries of history and the opinions of Esdras, Josephus, Herodotus, Æschylus, Thucydides, Sharon Turner, M. Paul du Chaillu and others. And as he proceeded in his argument, it was natural, and, in fact, practically inevitable that he should explain and emphasise the growth and force of his argument, as the evidence was unfolded to his readers.

7. But there was nothing sinister in this. He simply observed a custom which is as sacred to the pulpit as it is honoured at the Bar.

8. After several careful perusals, we feel bound to say that we cannot understand how any one can read the chapter in question without admitting the cogency of its argument, the soundness of its learning, and the fairness of its reasoning, however much he may differ from its conclusion.

9. And in view of the chapter's argument as a whole—a brief sketch of which only we have endeavoured to give, we heartily endorse that " conclusion " :

"The difficulty is, not to trace any possible connection between the Scythians and the Israelites, but to conceive that the two peoples can be anything but one and the same; when their migration, as recorded by two entirely independent witnesses, was—

(1) Identical in its starting point;

(2) Identical in its destination; and

(3) Identical in its date!"

DID THE SCYTHIANS MIGRATE TO THE NORTH OF EUROPE?

1. It was very likely that the Scythians would move away from the Crimea and its uninviting environment. Moreover, they had, for the time being, become a nomadic people, and their very name of Scythians means "Wanderers." Besides, there was nothing to tie them down to any locality; for they did not, while in Scythia, live in houses, but in wagons. They were, therefore, free to trek at a few hours' notice in any direction.

2. Mr. Forbes recognises the probability of their migrating. But in what direction? He seems to wonder that they did not choose "the sunny South," with its sunshine and warmth, its exotic foliage and its fruits and flowers. But it was as true then as it is to-day both with individuals and nations:

"There's a divinity that shapes our ends
Rough hew them how we will." Hamlet, Act v. Sc. 2.

3. Had Mr. Forbes tested British-Israel by the Bible, instead of by secular history, he would have found that the future of the Ten Tribes—although hidden as Scythians—was to lie not in the South, but in the North West; in the isles or coastlands of the sea; in the "Appointed Place" which God had promised through the prophet Nathan to King David and his royal seed; until the Prince of Peace

Himself should take the Throne, and establish for ever His Universal Kingdom.

4. "The way lay abundantly open to the enterprising Scythian nation, through the centuries which followed on the visit of Herodotus, to cross the Baltic, or penetrate the level stretches of Upper Germany into Scandinavia and Saxony. Geographically, a migration, or rather, a series of migrations, would almost certainly take place from the Scythia, whither the Israelites wended their footsteps in the seventh century B.C., to the lands from which, in the fourth and following centuries A.D. was peopled Britain."[1] The Scythian Migrations are very interesting; but we have not space to deal with them in detail. *Israel's Wanderings* by "Oxonian," and *Bruce Hannay's* great work of 450 pages, entitled *European and Other Race Origins*, should be consulted. Unfortunately, they are both out of print, but we would gladly lend to Mr. Forbes our copy of the latter work.

THE FORMATION OF ISRAEL-BRITAIN.

If our readers have followed our reasoning hitherto, we think that they will be prepared at least to question the idea of Mr. Forbes that there was no connection between the Scythians and the Ten Tribes, or between the Scandinavians and the Scythians. "Definite" evidence there may not be; nor should such evidence be demanded, considering the circumstances; but the circumstantial evidence appears to us to be very strong and convincing.

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1 *British-Israel Truth*, *p.* 120.

The First Migrations: Descendants of the Tribes of Judah and Dan.

As to the very first Israelitish population of the British-Isles, we need to go back to remote ages, centuries before the Roman invasion. Professor Odlum, M.A., B.Sc., who has recently published in *The National Message and Banner* a series of learned and valuable articles in reply to Mr. Forbes, draws attention to this fact. He says:

> **"There is much good history to shew that a large portion of the early population of Britain went there by way of Spain and the Mediterranean-Atlantic water-route, as well as from Gaul across the English Channel direct. A large Israel population was in these North Atlantic Isles before the historic times of the Saxons, Jutes, Danes, Angles and Norsemen. These early peoples, in general terms, were known as Britons."**

The Second Migrations: Descendants of the Scandinavians.

1. Mr. Forbes informs us that—

> **"The British Isles were peopled by the Scandinavians and Northern Germans; that is, from Norway, Sweden, Denmark, Schleswig and Saxony; and the modern inhabitants of those countries, therefore, are descended from the same *ancestors* as ourselves. This is the A.B.C. of English history. *They*, therefore are as much 'Israelites' as we are."**

2. But, why erect a "Stone Wall" around them? We say, "Why *erect it*? For the fact of being "Israelites" is an open gate to Divine privilege and blessing, rather than a "Stone Wall" of exclusion, severance, and banishment. Mr. Forbes is labouring under a misapprehension, which will be explained on a future page.

WERE THE SCANDINAVIANS GERMANS?

Mr. Forbes associates Germans with Scandinavians, at least indirectly, although he adds later on that we are not a "mongrel or hybrid race." It needs, therefore, to be emphasised that the present race of Germans are not included in the original Scandinavians. Hence, the following testimonies are very important. They are quoted from *Truth Vindicated* by the Rev. Arthur Pritchard, M.A.

1. Sir Arthur Keith says:

"It is undeniable that the British and Germans belong to opposite European types."

2. Professor W. Raleigh says:

"The alleged kinship of England and Germany is based on bad history and doubtful theory. The British hat will not fit a German head."

3. Professor W. J. Ripley says:

"This ethnological comparison proves that the Anglo-Saxon peoples must be of an entirely different stock from the present German race, and that they, therefore, do not belong to the Teuton-stock."

4. Dr. Latham says:

"Throughout the whole length and breadth of Germany, there is not one village, hamlet, or family which can shew definite signs of descent from the Continental ancestors of the Angles of England. There is ample evidence of the whole Anglo-Saxon peoples leaving Germany."

5. Professor Huxley has said:

"I miss no opportunity of uprooting the notion that the people who form the British nation are descended from various races. All the detachments which flowed into Britain are *branches of the self-same stock*."

TWO INDEPENDENT TESTIMONIES.

Sharon Turner.

So far as we know, Sharon Turner knew nothing about the idea of British-Israel. He was an eminent London attorney, and a widely read and profoundly learned historian. He had no theory to vindicate or justify, and "no axe to grind"; but this is what he says on the origin of the Saxons. It ought to carry great weight against the views of Mr. Forbes: He says:

> **"The Saxons were a Gothic or Scythian tribe; and of the various Scythian nations which have been recorded, the Sakai or Sacae are the people from whom the descent of the Saxons may be inferred, with the least violation of probability."**

M. Paul du Chaillu.

This learned Frenchman tells us in *The Viking Age* that he was eight and a half years collecting the information therein contained, concerning the Scandinavian men of the North. He says:

(1) **"The manly civilisation the Northmen possessed was *their own;* from their records, corroborated by finds in Southern Russia, it seems to have advanced *from about the shores of the Black Sea* . . .**

(2) **The Museums of Copenhagen, Stockholm, Christiania, Bergen, Lund, Gottenburg, and many smaller ones in the provincial towns of the three Scandinavian Kingdoms, show a most wonderful collection of antiquities which stand unrivalled in central Northern Europe, for their wealth of weapons and costly objects of gold and silver, belonging to the bronze and iron age.**

(3) **"A careful perusal of the Eddas and Sagas will enable us with the help of the Greek and Latin writers, and without any serious break in the chain of events, to make out a fairly continuous history, which throws considerable light on the progenitors of the English-speaking people, their migration northward** FROM THEIR OLD HOME ON THE SHORES OF THE BLACK SEA."[1]

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[1] Quoted from *The Enduring Empire of the British.* Rev. P. H. Pritchett. *p.* 71-4.

A REMARKABLE MISAPPREHENSION.

1. Mr. Forbes draws special attention to the fact that "from the middle of the 18th century, the inhabitants of the British Isles have spread over the world, and largely inter-married with foreigners; and that in America the case is still more marked."

2. Quite true, Mr. Forbes; but what follows from these inter-marriages? He does not say definitely at the outset; but the implication is obvious; for he proceeds straightway to draw "a contrast between British-Israel and the Jews, who, he says, are a distinct people," "easily recognised." It would have been well had he paused here. But he proceeds to make a remarkable statement, which we will quote presently.

3. Now, as the first clause of that statement is not in dispute, it needs not to be debated; but we take serious exception to the second clause. It is hopelessly contrary to fact both in reference to the Israelites as a whole and also as to the Jews in particular. Here is Mr. Forbes' statement in full:

> "**There has never been any material inter-mixture of the Jews with other nationalities, *or of other nationalities with the Jews.***"

4. But we find, on searching the Holy Scriptures, and on investigating Jewish history, that there was—

Admixture with Israelites as a whole.

1. The fact is that, Israel, even in the early centuries of their existence, became, more or less, a mixed race. The twelve sons of Jacob-Israel were

by four mothers—Rachel, Leah, Zilpah and Bilhah —the ancestry of Zilpah and Bilhah being unknown.

2. What about Joseph and Asenath the Egyptianess? What about Ephraim and Manasseh—their two sons—and the Tribes bearing their names? What about Moses and Zipporah the Midianitess? What about Boaz and Ruth the Moabitess? Were not these "material" admixtures? And if such eminent people as these founded or adopted the evil custom, what about the ordinary people?

3. And what about the marriages in the days of the Judges with Hittites, Amorites, Perizzites, Hivites and Jebusites, referred to in Judges 3.5-6? These verses seem to indicate not only "material admixtures" but also "wholesale admixtures."

Admixture with Jews in particular, after the division.

1. Were the Jews any better off in this respect than when, nationally united with the other Tribes? On the contrary, when they returned from the Babylonian Captivity, we read that "many Jews married wives of Ashdod, of Ammon, and of Moab," and that "their children spoke in the language of each people." Neh. 13.23.

2. Moreover, in the year 130 B.C., large numbers of the Edomites were conquered by John Hyrcanus, and by force were incorporated by circumcision among the Jews.

3. Again, about the year 679 A.D., the Chaghan of the Chazars—a people and Kingdom of Turkish origin, who were situated in South Russia—even he and his grandees, together with a large number of his heathen people, embraced the Jewish

religion."[1] Jewish scholars were invited to settle there ; synagogues and schools were founded ; and " the people were instructed in the Bible, Mishnah, and Talmud, and in the divine service of the Hazzanim."

4. The Jews themselves are not agreed on this point. Some contend for the purity of the race ; while others assert that the race is no longer pure, but is a mixed race. The following extract is from *The Jewish Encyclopaedia* :[2]

> **" The general arguments hitherto advanced against the purity of the Jewish race are :**
>
> **(1) The evidence that in Bible-times the Jews intermarried with surrounding nations.**
>
> **(2) The frequent reference to proselytes in early Christian literature.**
>
> **(3) The prohibition of intermarriage, repeated in many of the councils of the Church implies frequent infringements.**
>
> **(4) The conversion to Judaism of the Chazars, a Turanian tribe in South Russia, from whom, it is suggested, most of the Russian Jews, who form about half of contemporary Israelites, are descended.**
>
> **(5) The marked difference in type to be observed among contemporary Jews."**

5. But in spite of much racial admixture, the purity and identity of the Israelitish race has been largely upheld and still viewed as existing. Apparently, in cases of mixed marriage, the Hebrew strain has always been regarded as the dominant and determining factor.

6. As regards British-Israelites intermarrying with foreigners, it should be borne in mind that it is only the Anglo-Saxon race whom we regard as

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1 *The Jewish Encyclopedia.* Article " *Chazars.*" Vol. 4 *p.* 1.

2 Vol. 1. Article *Anthropology.*

descendants of the Ten Lost Tribes. They are, of course, not de-Israelited by such marriages. They are still members of the Chosen Race and, as such, inheritors of the promises, privileges, and blessings of the Race. Others enter the inner circle, the spiritual Kingdom, by faith in Christ, and are regarded as Abraham's sons and daughters. As to racial Israelites in other nations than ours, that will be dealt with in the next section.

MR. FORBES' "STONE WALL."

1. Did the Scandinavians leave anybody behind? Mr. Forbes is certain that they did; that the modern inhabitants of Norway, Sweden, Denmark, Schleswig and Saxony, etc., are descended from the same ancestors as ourselves; and that, therefore, "they are as much Israelites as we are."

2. We think it very likely that, to a large extent, he is correct, that is, provided that the nations referred to have not received accessions from other races, to whom the term native "Israelites" could not be applied. Yea, we go further, and say that we are confident that Israelites can be found as citizens in India, China, Japan, Spain, and probably in other nations also. Indeed, all who are Israelites by birth, of necessity continue to be Israelites racially, wherever their lot may be cast. This is the case now; and it has always been so.

3. *It was to be expected.* For had not Jehovah prophesied through Amos:

> **"I will not utterly destroy the House of Jacob, saith the Lord. For, lo, I will command, and I will *sift* the House of Israel *among all the nations*, like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth." Amos 9.8, 9.**

Israel was to be "*among all the nations.*" God would be gracious, if also punitive. The "*sifting*" would take place. The chaff would fall from the sieve. The wheat would be left for God to use; and "not the least grain should fall upon the earth." The "*Elect Race*" of native-born Israelites was to be a permanent Race. 1 Peter 2.9.M.

4. British-Israelites have *all along acknowledged the Scandinavian remnant.* To judge from Mr. Forbes' pamphlet, one would imagine that he had made some great discovery. But his dim "Search-lights" have discovered nothing; and his pamphlet has no basis in fact. His "Stone Wall" is purely subjective.

5. The reader ought now to be informed definitely that on the very page preceding the 7th chapter of *British-Israel Truth* which Mr. Forbes has been attacking, the following words are found, and have been found for years before Mr. Forbes' "Searchlights" were lit:

> **"We do not deny that there may be scattered portions of Israelites—rifts and remnants—who have not joined the 'House of Israel' in these Isles of the Sea; but these do not constitute *nations*, as such."**[1]

Professor Odlum, M.A., B.Sc., and others have for years been teaching and emphasising this.

A WRONG INFERENCE.

Mr. Forbes, on the last page of his pamphlet, says:

> **"Is it not plain that, if we are descendants of the lost tribes, so likewise are many other nationalities; and the term *British* Israel is ridiculous."**

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1 *p.* 111.

No ; it is not "plain," Mr. Forbes. Your *fact* is plain, namely : that there are Israelites among other nationalities. But your inference from the fact is a *non sequitur*. It does not follow.

"THE HOUSE OF ISRAEL-BROTHERHOOD."

1. Mr. Forbes goes on to assert that in the presence of the "many Israelites in other nationalities, our British-Israel ancestry, supposing it to exist, has really lost all value, if not all meaning ; and becomes a *reductio ad absurdum*."

2. This is another erroneous inference ! Instead of the Northern Israelites indirectly discrediting the claims of British-Israelites, they are a confirmation of their position. From not studying the Bible on the subject, Mr. Forbes utterly fails to to grasp the situation. Our Scandinavian ancestors and ourselves may be classified as follows :

Jutish-Israelites.
Anglo-Saxon-Israelites.
Swedish-Israelites.
Norwegian-Israelites.
Danish-Israelites.
Norman-Israelites.

3. The present descendants of the above nationalities might well rejoice in the title : *British*-Israelites ; or, as Professor Odlum dignifies them :— "God's Covenant Men." As such, they are, severally, *Branches of the Universal Brotherhood of the House of Israel.*

4. We honour our Israelitish brethren, the modern descendants of our Scandinavian ancestors ;

and wherever others of our racial family may be, our hearts go out towards them also in sympathy and financial help. And our persecuted Jewish brethren have never appealed to us in vain. Most gladly would we help them still more, if only some of the leaders of their Societies did not persist in attacking us as an un-Scriptural Movement. May the time soon arrive when the cheering promise shall be fulfilled :

> **" In those days, the House of Judah**
> **Shall travel TO the House of Israel ;**
> **And they shall come together to the Land."** **Jer. 3.18.**

MANY TRIBAL ISRAELITES, BUT ONE TRIBE PRE-EMINENT.

1. Mr. Forbes assumes that all Israelites have an *equal claim* to the inheritance, whatever that may be ; so that the claim of British-Israelites, says he, is of no value. But what is his authority for the assumption ? That they possess a *racial or covenantal* claim is undeniable ; and, doubtless, they have been, and are being blessed to-day as a result of that claim. But where is their " *equal* claim " to " fulness of nations " ; to the " appointed place " ; to " a place of their own " from which they would be " moved no more " ? Where is their " equal claim " to multiplicity of numbers ; to world-wide Colonial Expansion ; to boundless wealth, stupendous military and naval power ; and to a dominating influence in the International Confederations of the world ?

2. The fact is : God is the Sovereign of the universe ; and in His infinite love and wisdom He formed His purposes ; and by His Omnipotence He brings those purposes into realities. He chose

or elected the Twelve Tribes of Israel, and gave to each tribe its special blessing and mission. This is evident from Genesis 48 and 49 and Deuteronomy 33. As regards race, they may be said to have been *equal*; but as regards position, function, and service there was diversity.

3. When Reuben was disinherited on account of his sin, his birthright was passed on to Joseph, who passed it on to his sons, Ephraim and Manasseh. Ephraim the younger—by the direction and through the special blessing of Jacob—became the leader of the Tribes and their special representative before God. Both the sons were greatly blest, but Ephraim specially so; and to him was given the special promise that—

> **"His seed shall become**
> **a multitude—or fulness—of nations."** **Gen. 48.19.**

4. Many were the vicissitudes through which, both personally and tribally, he passed; but 2,300 years after the above gracious promise was uttered, Jeremiah, when predicting the return and restoration of united Israel records Jehovah's gracious words:

> **"I am a Father to Israel, and**
> **Ephraim is my Firstborn."** **Jer. 31.9.**

WHERE IS THE FIRSTBORN?

As the head of the Ten Tribes, his descendants must certainly be in evidence at the present time in some considerable portions of the world. Why not in Great Britain and her world-wide Empire, and in the great Republic across the Atlantic? Why not? Why not?

OUR PERSONAL TESTIMONY.

When we consider the faithful promises of God, and then survey the histories and noble activities of these two vast Empires, we see before us—but multiplied a myriad fold in the gracious multiplication of Jehovah : Deut. 33.17.

" The ten thousands of Ephraim,
And the thousands of Manasseh."

AN EIRENICON—A PLEA FOR PEACE.

Much more might be said in refutation of the pamphlet of Mr. Forbes, particularly in reference to his assumption that the " Stone Kingdom " of Daniel means the " Church." But Professor Odlum has recently dealt with that subject very effectively in the *National Message*. Moreover, fain would I rather conclude this Reply with a brief section in the nature of an Eirenicon—a Plea for Peace.

MR. FORBES' TESTIMONIALS TO BRITAIN.

After reading through the Preface to his Second Edition, we could not help exclaiming, on reading the sixth paragraph : " Mr. Forbes is not far from the green pastures of British-Israel." See what he says about Britain—our Ten-Tribed Israel.

BRITAIN'S SPIRITUAL ACTIVITIES.

" In spiritual blessings, Britain, to a large extent, *stands alone*," says Mr. Forbes. He then remarks :

1. **That she was the pioneer in Foreign Missions.**
2. **That her Home Missions extend throughout the community.**
3. **That her Bible Society is the parent of all similar Societies.**
4. **That her Bible Translations are numbered by many hundreds.**
5. **That her Religious Tract Society has depots all over the world.**
6. **That her Bible Reading Societies number millions of members.**

7. That "The Pilgrim's Progress" was a British production.
8. That her "Salvation Army" is God's greatest Evangelistic Agency.
9. That the Sunday School, Y.M.C.A., and Crusaders' Union have all originated in Britain.

Britain's Philanthropic Activities.

Mr. Forbes tells us that Britain has led the way in:

1. The abolition of Slavery.
2. The laws against cruelty to children.
3. The laws against cruelty to animals.
4. The Scout Movement; the Boys' Brigades; the Girl Guides; the Alliance of Honour; Total Abstinence Societies; Bands of Hope—all these activities are of British origin.

THE VOICE OF THE ACTIVITIES.

1. What do these spiritual and beneficent activities reveal? Are they not, in their origin, peculiar to the Anglo-Saxon race? And do they not remind us of the promises and prophecies of Jehovah concerning His chosen people Israel? Obviously, those promises and prophecies do not fit the Jews; but they fit the British-Israelites like hand and glove.

2. We thank our brother, Mr. Forbes, for enumerating the activities above referred to. They are important Title Deeds to our Identity with the Chosen People of God. Would that we were more worthy of the Name!

MR. FORBES AS A TRUTH-SEEKER.

1. Mr. Forbes, by his sincerity and frankness has proved to us that he is not essentially averse to British-Israel, in spite of his general attitude in the pamphlet, and notwithstanding a number of

regrettable terms which he has employed. Indeed, we received a letter from him, dated October 20th of last year, which distinctly emphasises this fact; and it is but fair to him as well as to British-Israelites that the cogent part of that letter should be published.

2. The extract shews that he is willing to become an Israelite, if only the difficulty which he mentions in the quotation is removed.

3. The Quotation from Mr. Forbes' Letter is as follows:

> **"I repeat that I have no objection whatever to being made out an Israelite; *I should esteem it an honour!*[1] But I can see no possible alternative to holding—either that we are *not* Israelites; or that, if we are, all the Scandinavian nations are also Israelites. And not one of the British Israelite authors or critics has attempted to shew me how to escape the dilemma."**

OUR REPLY.

1. Now the letter of Mr. Forbes was written nearly a year ago; and we tender our sympathy to him in the consequent unrest which he has passed through during the twelve months. But after reading the two chapters of our reply, we sincerely hope that his mind will be at rest. His "Dilemma" must have vanished along with his "Stone Wall". They have now no existence.

2. Of course, in so far as the modern descendants of the Scandinavian nations are the descendants of the same ancestors as are the British-Israelites, they also, have the honour of being Israelites in a *racial* and *covenantal* respect. But not all the Tribes

[1] *Mr. Forbes' italics.*

have the same position, the same functions or the same blessings and honours. Jehovah, the Universal Sovereign, has given us His message. Let us be satisfied with that message and bow to His Authority :

"I AM A FATHER TO ISRAEL, AND EPHRAIM IS MY FIRSTBORN."

EPHRAIM ALONE, OR BRITAIN ALONE, INHERITS THE SPECIAL PRIVILEGES, RESPONSIBILITIES AND DUTIES OF THE FIRSTBORN.

PART EIGHT.

Israel in The New Testament.

Chapter XXXII.

The New Testament is a Continuation of Israel's History.

THE NATION STILL DIVIDED.

1. When we follow Mr. Goodman to the New Testament, we would remind him that at the time of the completion of the Old Testament, its historical teaching shews that the House of Israel and the House of Judah still remained separate from each other ; and that its prophecies prove that they will not be fully reunited until the millennial era. The New Testament—God's final revelation—in no wise contradicts these two facts, but directly and indirectly, confirms them.

2. Our opponents in general fail to recognise these facts ; hence, when they come to the New Testament, they naturally interpret its teaching upon an erroneous basis, and arrive at erroneous conclusions concerning the House of Israel and the House of Judah. The fact is, the New Testament is a supplementary confirmation of the Old, and a Divine attestation of the glory of Christ in the redemption of Israel and the salvation of mankind.

THE SPECIAL THEMES OF THE BIBLE AS A WHOLE.

1. Two special themes are revealed to the world in both the Old Testament and the New, namely :

the Messiah, or the Christ, and the nation of Israel. Many other nations are referred to, but only in so far as their history impinges upon, or touches, that of the nation of Israel, which, as God's chosen people, were Divinely assigned to be the "chief of the nations." Jer. 31.7.

2. The New Testament, from beginning to end, acknowledges the existence and Divine authority of the Old Testament. Indeed, it is based upon it; and its writers endeavour, by quotations, allusions, and types, to lead its readers to a full realisation of the two momentous subjects with which those Sacred Oracles deal.

3. A Chinese convert, having received from a Missionary a copy of the New Testament, called upon him after reading it, and said: "Will you please, Sir, lend me a copy of *the first volume*?" This young convert from heathenism perceived what many a Modernist fails to see, namely: that the New Testament rests upon the foundations of the Old.

4. Old Testament names and events, are frequently mentioned and commented upon in the New, but always without question. In fact, it is evident that the Old Testament points us forward to the New Testament for explanation and fulfilment; while the New Testament directs us backward to the Old Testament for historical facts and for apocalyptic predictions.

A NECESSARY WARNING.

It is not easy for us, however, who live in New Testament times to apprehend the literary and spiritual atmosphere of the ancient seers and pro-

phets in regard to Israel. Hence, the following judicious counsel of *Scofield's Reference Bible* :

> **"In approaching the study of the Gospels the mind should be freed, so far as possible, from mere theological concepts and presuppositions. Especially is it necessary to exclude the notion that the *Church* is the true Israel, and that the Old Testament foreview of the Kingdom is fulfilled in the *Church*.**
>
> **"Do not, therefore, assume interpretations to be true because familiar. Do not assume that 'the throne of David' is synonymous with 'My Father's Throne'; or that 'the House of Jacob' is the Church."** *p.* **989.**

TWO VOLUMES, BUT ONE BOOK.

1. Although the New Testament contains a much fuller revelation than the Old, especially in regard to the Person and work of the Messiah; nevertheless, the history of Israel is continuous and harmonious in both Testaments. They both deal with Israel as the chosen race and in their duality; and they both uphold the same ideals, and have the same national and spiritual ends in view. Indeed, they are mutually confirmatory of each other, and require to be studied and believed as such.

2. While the Bible consists of two volumes, it is only one Book. It has many writers, but only one Author—God the Holy Ghost, who could never contradict in the New Testament what He has taught in the Old Testament regarding the House of Israel and the House of Judah.

Chapter XXXIII.

The New Testament Recognises the National Separation.

JUDAH AND ISRAEL.

1. Up to the year 975 B.C., Israel consisted of Twelve Tribes. Then came the revolution and the national division. From that time to the end of the Old Testament, the breach had never been healed. Indeed, the Two Tribes, Judah and Benjamin, for many centuries had taken to themselves and had continuously held, the technical title of "Judah" or "Jews"; while the Ten Tribes had assumed the technical title of "Israel," and had all along retained it.

2. From that time, both in Old Testament history and prophecy, whenever those titles were employed in their national sense, the title "Judah" signified the Two Tribes, and the title "Israel" signified the Ten Tribes. As already intimated, there was no national Tribe of Judah in "Israel."

3. The national separation was complete; although, probably, a few individuals in each nation continued to reside in, or crossed over into the territory of the other, under special circumstances. But there was no national reunion.

WAS THERE ANY REUNION DURING THE UNPROPHETIC INTERVAL?

Had any reunion taken place during the interval of four hundred years which had elapsed between Malachi and St. Matthew? None whatever. But as Dr. Scofield says:

"The close of the Old Testament left Israel in *two great divisions*. The mass of the nation were dispersed throughout the Persian Empire, more as colonists than captives. A remnant, chiefly of the Tribe of Judah, with Zerubbabel, a prince of the Davidic family, and the survivors of the priests and Levites, had returned to the land under the permissive decrees of Cyrus and his successors." *p.* **985.**

THE CLOSE CONNECTION BETWEEN THE PROPHETS AND THE APOSTLES.

1. The connection between the last book of the Old Testament and the first book of the New is very close. As in the case of the prophets generally, Malachi deals with the nation as *divided* and under chastisement. He accuses the Two Houses thus :

"*Judah* hath dealt treacherously." Mal. 2.11.

"An abomination is committed in *Israel and* in *Jerusalem*." Mal. 2.11.

2. But he looks forward hopefully to the days of the glory of the "Sun of Righteousness," when, as he predicts :

"The offering of Judah and Jerusalem shall be pleasant unto the Lord, as in the days of old, and as in former years." Mal. 3.4.

"And all nations shall call you blessed ; for ye shall be a delightsome land, saith the Lord of Hosts." Mal. 3.12.

JEWS AND ISRAELITES.

1. It is important to bear in mind that the first time the title of "Jew" occurs in the Bible is in the year 739 B.C., nearly fourteen hundred years after the Call of Abraham, seven hundred years after the Exodus, and two hundred and thirty-seven years after the division among the Tribes ; and that the title was still borne when the Southern Kingdom came to its prophesied end in 588 B.C., is shewn in Jeremiah 32.12. On the one hand, the

distinctive name "Jew" was desirable owing to the national separation; and, on the other hand, the employment of that name, in order to distinguish the Jews from the Ten Tribes, naturally tended to perpetuate the separation. This was entirely apart from the historical and political circumstances which had originally led to the division.

2. Hence, there is neither jar nor hiatus when we pass from the Old Testament to the New. All seems quite natural. There is, of course, fuller development, and there is deeper spirituality; but the above-named national titles occur, exactly as in the Old Testament. If the national breach had been healed, and if Israel had come to signify the Church, or had been incorporated by the Church, how comes it that even when dealing with current events, the titles of the separated nations continue throughout the New Testament—"Judah," "Jew," and "Israel"? And considering the effect of the Incarnation of our Lord upon the Hebrew race and upon the world as a whole, is not the numerous mention of these titles a very remarkable event?

3. When the Old Testament prophets ceased their functions, and the writers of the New Testament, four hundred years later, succeeded them, it was as a divided race that the latter regarded the chosen people of God to whom they were to minister. They were still "the House of Israel" and "the House of Judah," or, briefly, "Israel" and "Judah" or "Jews."

Chapter XXXIV.

The New Testament Resumes the Kingdom.

JEHOVAH THE KING OF ISRAEL.

1. The Israelitish nation was formed at Mount Sinai; and Israel then became also the national kingdom of God. It was then that God solemnly declared unto them:

> "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: . . . . . and *ye shall be unto me a kingdom of priests*, and an *holy nation*," that is, a nation "*set apart for God.*" Ex. 19.5, 6.

2. From that time, Jehovah became their King, and they became His national kingdom. They were a Theocracy—a nation under the rulership of God. This fact was strongly emphasized three hundred and seventy years later, at the time when their descendants demanded an earthly king. Concerning this demand, God said unto the prophet Samuel:

> "They have rejected me that I should *not be king over* them." 1 Sam. 8.7.

3. The prophet, in the following words, rebuked the people for demanding a king:

> "Ye said unto me, Nay; but a king shall reign over us; when *the Lord your God was your King.*" 1 Sam. 12.12.

4. The national position of Israel was quite unique. No other nation was thus favoured and blest. The prophet Zephaniah wrote:

> "The King of Israel, even Jehovah, is in the midst of thee." Zeph. 3.15.

5. Speaking of Solomon, God said :

> "I will settle him in mine house and in *my kingdom for ever.*" 1 Chron. 17.14.

6. The following expressions are as explicit as they are forceful :

> "Thine is the *kingdom*, O Lord." 1 Chron. 29.11.
>
> "The throne of the kingdom of the Lord over Israel." 1 Chron. 28.5.
>
> "Then Solomon sat *on the throne of the Lord* as king instead of David." 1 Chron. 29.23.

7. It was to be a Davidic kingdom and an everlasting kingdom. Jehovah Himself spake as follows to David :

> "I have made a covenant with my chosen, I have sworn unto David my servant ; thy seed will I establish for ever and build up thy throne to all generations." Ps. 89.3, 4.

THE MESSIANIC ANTICIPATION.

1. The Old Testament and the New Testament refer specially both in history and prophecy to the Lord Jesus and to the chosen people of Israel whom He has redeemed by His death upon the Cross. Through the sovereignty and love of God they were greatly favoured, highly honoured, and richly endowed.

2. How sad were the vicissitudes which marked the career of the favoured nation and kingdom ! These events are set forth in the preceding pages ; but the prophets of God were commissioned to illumine the gloom of the horizon with beams of Messianic light. These rays from heaven filled the minds of the godly " remnant " with the hope of the dawn of a New Dispensation. Hence, when the

strains of heavenly hallelujahs awoke the echoes of Bethlehem's vales and hills, there were many devout souls who were eagerly awaiting the coming of the Redeemer of Israel. One of our poets has expressed their hopes and anticipations in the following verses :—

" O come, O come Immanuel,
And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear.
Rejoice ! Rejoice ! *Immanuel*
Shall come to thee, O Israel.

" O come, O come, Thou Lord of might
Who to Thy Tribes on Sinai's height
In ancient times did'st give the Law
In cloud and majesty and awe.
Rejoice ! Rejoice ! Immanuel
Shall come to thee, O Israel."

3. As Israel was chosen to be an everlasting kingdom, it is not to be wondered at that the New Testament contains many corroborative references to that kingdom. Some of these references are made in plain statements, while others are indicated in parables.

4. Although a period of four hundred years had elapsed between the times of the prophet Malachi and those of the Evangelist, St. Matthew, yet there was no break between the two Dispensations—only a suspension. The nation, hundreds of years before, had apostatized. The kingdom had been rent. The chastisement of God had fallen upon the house of Israel and upon the House of Judah, and only a portion of the latter had returned to the land

of their fathers. But the very first verses of the New Testament link our Lord and Saviour with the patriarchs and with the great promises made to them and to King David. This proves that the covenants still existed and that all the promises will be duly honoured and fulfilled in their due time.

NOTE ON THE SEPARATION OF THE TRIBES.

1. Mr. Pitcairn is evidently perplexed by the frequent use of the words "Israel" and "Jews." He still clings to the Amalgamation Theory, and contends that the words are interchangeable. But each of the words—when legitimately employed—has its own specific meaning.

2. As the Rev. Canon Fausset, M.A., says, in his well-known *Critical and Expository Bible Cyclopedia*:

> "After the return from Babylon, the *nation* was called 'Israel': the *people* were called 'Jews.' by which designation they are called in Esther." p. 317.

3. Mr. Pitcairn refers us to King Demetrius, one of the Seleucids. But, as regards those Judean prisoners of war whom—in the second century B.C.—Demetrius generously set free, there can be no doubt that they were Jews, descendents of the Jewish remnant that returned from Babylon under the edict of Cyrus.

4. That they were not of the Ten Tribes of Israel is evident from what Demetrius says in his decree of liberation:

> "Every soul of the Jews that hath been carried away *from the Land of Judah*."

5. But the Ten Tribes had revolted from Judah eight hundred years before; and from that time to the time of the reign of King Demetrius they had never gone back to Palestine. Therefore, the king's decree could not refer to them at all.

6. Moreover, even if the Ten Tribes had returned to Palestine, their territory would not have been "the Land of Judah," but Samaria and Galilee.

7. The idea that the House of Israel has been amalgamated and incorporated with the Jews is one of the most amazing errors in Biblical history.

Chapter XXXV.

The New Testament Emphasises Divine Covenants.

THE APPROACH OF JEHOVAH.

1. The very first verse of the New Testament links together the Old and the New Testaments in regard to the Abrahamic and Davidic Covenants. It drives the thoughtful reader back to the ancient Oracles of God for the basis of British-Israel—for the origin and covenanting of the chosen race; for the selection of the royal Tribe of Judah; for the appointing of the royal family of David; and for the predictions concerning David's Greater Son—the Christ of God.

2. It is a grand introduction to the New Testament; and as we read it, we seem to hear the tread of the majestic footsteps of Jehovah as He reveals to the world Immanuel, the Son of God and God the Son—the Redeemer of Israel and the Atoning Sacrifice for the world. Listen!

> **"The Book of the generation of Jesus Christ, the Son of David, the Son of Abraham.**
>
> **"Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren." Matt. 1.1, 2.**

3. The linking of the Testaments is so close that Bishop Wordsworth may well say:

> **"The design of the Evangelist is to shew to the Jews and to the world, that Jesus of Nazareth came—as the Messiah was to come, according to ancient Prophecy—from the *royal seed* and by the *royal line of David the King;* and from the patriarch *Abraham*, by the line of *Isaac*, Jacob, and *Judah*."**[1]

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1 *Greek Testament Commentary on Matt.* 1.1.

4. How rich in covenants is the Old Testament! They are eight in number, five of which pertain directly to Israel. Each one of the eight is an evidence of the wisdom and condescension of God, and of the yearning of His heart for the welfare of mankind.

THE TWO ELECTIONS.

1. The covenant with Abraham is one of the most important. In it we behold his spiritual seed, through the Election of Grace, which is open to all men, conditional upon faith in the Lord Jesus. But we see also in that covenant his literal, physical seed through the Election of Race—the unconditional election of Abraham and his bodily seed through Isaac and Jacob. That seed comprises the whole nation of Israel.

2. Jacob, however, shortly before his death, passed on his birthright blessings in the Abrahamic covenant to the two sons of Joseph, Ephraim and Manasseh; but especially to Ephraim, who was, ultimately, to become the head of the Ten Tribes—the House of Israel. Yea, "his seed" was to become "a fulness, or multitude, of nations."

Gen. 48.19.

THE ABRAHAMIC AND DAVIDIC COVENANTS STILL IN OPERATION.

1. Alas! How grievously the Twelve Tribes sinned; and how heavy and prolonged has been their punishment! But the covenants did not lapse; nor were the unconditional elections annulled or postponed in operation; for they depended not upon Israel's merit, but upon the *oath* of Jehovah:

"I will perform the *oath* which I sware unto Abraham thy father." **Gen. 26.3.**

2. The same may be said of the birthright promises made by Jacob through Ephraim to the House of Israel :

> **" I do not this for your sake, O House of Israel, but for mine holy Name, which ye have profaned among the nations, whither ye went." Ezek. 36.22.**

3. To imagine, therefore, as our opponents do, that the Abrahamic covenant was annulled, *per se* ; was suspended ; or was permitted to lapse, on account of Israel's idolatry ; and that the Church, as a spiritual parenthesis, took its place ; is to run counter to the honour and " *oath* " of Jehovah. He has never yet violated a promise, and He never will. Hence, He Himself, said to Israel :

> **" I the Lord change not ; therefore ye, O sons of Jacob, are not consumed." Mal. 3.6.**

4. Yea, as St. Paul makes clear, even the Mosaic Law did not interfere with the Abrahamic covenant. Speaking of it, he wrote :

> **" Now this I say ; A covenant confirmed beforehand by God, the Law—which came four hundred and thirty years after—doth not disannul, so as to make the promise of none effect." Gal. 3.17.**

5. So, the Abrahamic covenant stands to-day because of the *redemption* of Israel ; and, by St. Matthew, it is linked with David and the Davidic covenant, of whose everlasting kingdom we read :

> **" Thus saith the Lord : David shall never want a man to sit upon the throne of the House of Israel." Jer. 33.17.**

GOD'S COVENANT MEN.

1. Abraham, Isaac, Jacob-Israel and David are evidently regarded in the New Testament as God's covenant men. Hence, in this connection, it should be carefully observed how frequently

their names are mentioned by its inspired writers :

Abraham is mentioned 72 times.
Isaac is mentioned 19 times.
Jacob is mentioned 73 times.
David is mentioned 58 times.

2. It is no wonder that the patriarchs and David are made so prominent in the New Testament ; for their two covenants are specially important, in view of the New Covenant which will come into its full spiritual operation in the millennial era.

WHAT THE TWO COVENANTS COMPRISED.

1. The *Abrahamic* covenant comprised three *tribal* promises :

(1) The inheritance of Canaan by *all* the Twelve Tribes.

(2) The birth of the Messiah through the Tribe of *Judah.*

(3) The increase into a " company," or " fulness of nations " through Ephraim and Manasseh. Gen. 35.11 ; 48.19.

2. The *Davidic* covenant comprised three *personal* promises :

(1) A Davidic house .....posterity, family.

(2) A Davidic throne.....Jehovah's viceregent.

(3) A Davidic Kingdom ...Sphere, nation, rule.

THE MILLENNIAL ASPECT OF THESE COVENANTS.

1. Each of these two covenants has a millennial aspect. We present these aspects together, as they are possessed in common.

(1) Each is linked with Israel's election as the people of God.
(2) Each is associated with "The Appointed Place" in the "North and West."
(3) Each is dependent upon Israel's Redemption on the Cross.
(4) Each is associated with Israel's prescribed Mission.
(5) Each is connected with our Lord's twofold Advent.
(6) Each awaits the complete realisation of Jehovah's glorious Purposes.

2. The point to be noted here is that, so far as these two covenants are concerned, Jehovah's covenant-dealings with Israel are—through the Redemption—continued in the New Testament for the same gracious purposes and upon the same historical basis as in the final teaching of the Old Testament. St. Matthew begins where Malachi ends, and St. Luke gives even fuller evidence as to the New Testament renewal, confirmation, and continuance of the two covenants.

3. When the Archangel Gabriel announced to the Virgin Mary that she would be the honoured mother of the Messiah, how explicit was his declaration that our Lord would receive "the throne of His father David"; that He would "reign over the House of Jacob for ever"; and that "of His Kingdom there shall be no end."

"Thou shalt call His name Jesus.

"He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto Him the Throne of His father *David*:

"And He shall reign over the House of Jacob for ever; And of His Kingdom there shall be no end." Luke 1.31-33.

4. Moreover, at the dedication of John the Baptist, his father, Zacharias, "filled with the Holy Ghost," broke forth in praise, and said:

"Blessed be the Lord, the God of Israel; for He hath visited and wrought *redemption* for His people,

"And hath raised up a horn of salvation for us in the House of His servant David . . . . . .

"To show mercy towards our fathers, and to remember His *holy covenant;*

"The *oath* which He sware unto *Abraham* our father." Luke 1.68-73.

5. When the Apostle Peter was addressing the "men of Israel" concerning the healing of the lame man at the gate of the Temple, he told them that the miracle had been wrought by the Almighty Himself, and that they were merely His instruments. But how impressive and important it is in this connection that he should have described the Almighty as still—

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers." Acts. 3.13.

Why was the Apostle inspired to honour those three covenant men by mentioning their names? Was it not to shew that the Abrahamic covenant is in operation in New Testament times, and that, consequently, the New Testament emphasises that covenant? Acts 3.25.

6. All doubt on this point, however, ought to be dispelled by the twenty-fifth verse of the same chapter, where the Apostle speaks as follows:

"Ye are the sons of the prophets and of *the covenant* which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed." Acts. 3.25.

7. Moreover, we have an absolute proof that the Abrahamic and Davidic covenants are now in operation in the Divinely revealed facts that:

(1) **The covenant with Abraham was not only with him but also with his seed, or descendants, to all generations.**

(2) **The covenant with David was "an everlasting covenant."**

8. Thus, we see that the New Testament is God's continuance and extension of Israel's history; and that it endorses and emphasises the Abrahamic and Davidic covenants, shewing that the Old and New Testaments form one united, consistent, and harmonious volume.

Chapter XXXVI.

The New Testament Visualises the Messianic Kingdom.

THE NATION AND THE THEOCRACY.

1. We have seen by the previous chapter, that Jehovah, the Father of the nation of Israel, was also their King. They were a Theocracy—a nation under the rule and protection of God.

2. From Sinai's heights to Bethlehem's manger, a time-distance of one thousand, four hundred and ninety years had elapsed ; and amid the vicissitudes of that interval, one event stands out with special prominence with regard to the kingship which Jehovah had ordained.

3. We refer to the establishing of the Messianic, mediatorial, everlasting throne of David, and his appointment as the progenitor and royal type of the Divine Redeemer.

THE ADVENT OF THE MESSIANIC KING.

1. Many centuries before the Christian Era, the coming of the Messiah—the mediatorial King—had been predicted. The prophets, however, had been condemned and persecuted, and Jehovah's statutes had been treated with contumely. But now, "the fulness of time" had come. The bells of heaven had pealed. The hour of Redemption had arrived. In Bethlehem's manager, lies the King Himself bearing the destinies of the world upon

His shoulder. Surely, "they will reverence my Son!"

2. No wonder that angels lit up the stars with the glory of heaven, and enraptured the shepherds with their melodies and harmonies, as they proclaimed the birth of the Lamb of God and the Saviour of mankind. All heaven stood there in amazement and adoration to behold such pity, condescension, and mercy.

3. And well might the wise men travel from the Far East to seek Him, and to enquire:

> **"Where is He that is born King of the Jews? For we saw His star in the East, and are come to worship Him."**
> **Matt. 2.2.**

4. How great would be our joy if we were able to pierce the cloud which hides the years of His youth and early manhood! But for that bliss we must wait, until, in heaven, or at His Second Advent—

> **"We shall know Him, we shall know Him**
> **By the print of the nails in His hands."**

DID HE EVER TREAD OUR SHORES?

1.

"And did those feet in ancient time
Walk upon England's mountains green?
And was the Holy Lamb of God
On England's pleasant pastures seen?
And did the Countenance Divine
Shine forth upon our clouded hills?
And was Jerusalem builded here
Among those dark Satanic mills?

2.

" Bring me my bow of burning gold !
Bring me my arrows of desire !
Bring me my spear ! O clouds unfold !
Bring me my chariot of fire !
I will not cease from mental fight ;
Nor shall my sword sleep in my hand
Till we have built Jerusalem
In England's green and pleasant land."

From William Blake's " *Prophetic Books.*"

5. For thirty long, mysterious years the Lord Jesus waited, before He was made known unto Israel. Then, He entered upon His public career as Teacher, Exemplar, and Redeemer. What was the substance of His appeal to the hearts of the startled people ? Let us enquire.

6. Did our Lord ignore the *literal kingdom* ? Or did He imply that such a kingdom was " carnal " ? Or did He make any attempt to " spiritualise it " ? *Or* did He imply that the " kingdom " is the " *Church* " ? This is the answer of the New Testament, as emphasised by *Dr. Scofield* :

> **" The promise of the kingdom to David and his seed, and described in the Prophets—2 Sam. 7.8-17 ; Zech. 12.8—*enters the New Testament absolutely unchanged.*"**
>
> *p.* **1226.**
>
> " THE GOSPEL OF THE KINGDOM."

To-day, it comes as a great surprise to many of God's people, when their attention is called to the first appeals which our Lord made to the Jews, who were the main inhabitants of the Holy Land at that time.

1. The Forerunner. When John the Baptist—the New Testament Elijah—burst upon the horizon

like a meteor in the sky, he amazed the crowds by exclaiming :

> **" Repent ye ; for *the kingdom of heaven* is at hand."**
> **Matt. 3.2.**

2. The King Himself. When the devoted forerunner was about to suffer martyrdom for his fidelity, we read :

> **" Now after that John was put in prison, Jesus came into Galilee, preaching the *Gospel of the kingdom of God*, and saying, The time is fulfilled, and the *kingdom of God* is at hand : repent ye, and believe in the Gospel."**
> **Mark 1.14, 15.**

3. The Twelve Disciples. After our Lord had spent several months in teaching and training His Twelve Disciples, we read that :

> **" He sent them forth to preach *the kingdom of God*, and to heal the sick."** **Luke. 9.2.**

4. The King and the Multitude. When the Twelve returned, and reported to the Lord their success, He took them to the vicinity of Bethsaida for private instruction. But when the multitudes followed Him, we read that :

> **" He welcomed them, and spake to them of *the kingdom of God."*** **Luke 9.11.**

5. The Seventy Evangelists. About a year later, our Lord sent forth seventy evangelists. They were to go two and two " into every city and place whither He Himself was about to come." As to their functions, our Lord gave to them this command :

> **" Heal the sick, and say unto them : *The kingdom of God* is come nigh unto you."** **Luke 10.9.**

6. The Risen Christ. After our Lord's resurrection we read that :

"He shewed Himself alive after His passion by many infallible proofs, appearing unto them by the space of forty days and *speaking of the things concerning the kingdom of God.*" Acts 1.3.

7. The Enquiry of the Apostles. They naturally wished to have the fullest information concerning the kingdom; so they asked Him:

"Lord, dost Thou at this time *restore again the kingdom to Israel?*" Acts 1.6.

8. Our Lord's Answer. He did not question that the restoration of the kingdom would take place. Nor did He blame the Apostles for asking concerning the time of its resumption. He replied:

"It is not for you to know the times or the seasons which the Father hath set within His own authority. But ye shall receive power when the Holy Ghost is come upon you: and ye shall be my witnesses." Acts 1.7, 8.

9. Our Lord's Injunction. He not only did not discountenance an enquiry concerning the kingdom, but He even enjoined prayer for it, saying:

"When ye pray say: *Thy kingdom come.*" Luke 11.2.

10. St. Paul at Rome. When he arrived as a prisoner in Rome, he was permitted to live in his own lodging, guarded by a soldier. There he gathered the Jews together:

"To whom he *expounded the matter testifying the kingdom of God*, and persuading them concerning Jesus both from the law of Moses and from the prophets, from morning till evening." Acts 28.23.

THE KINGDOM AND THE CHURCH.

1. We can imagine how amazed many of our readers have been as they have now read the above passages of Holy Scripture. They will have perceived that not even one of them mentions the

Church, and that the kingdom referred to cannot be merely a spiritual kingdom in the believer's soul, but a visible kingdom; a national kingdom in fact, which is a continuation, or a resumption of the Old Testament Davidic kingdom; but, a kingdom whose spirituality is deepened and intensified.

2. Notwithstanding, we must never forget that the present age is that of the Dispensation of the fulness of the Holy Spirit and of the Gospel of full salvation, as specially emphasised by the Church. The Kingdom and the Church are distinct; but they supplement each other.

3. The kingdom deals with Israel—the *nation*: the Church deals with the *individual*—"whosoever will." One is national; and the other is personal. The Church is never mentioned in the New Testament until we come to St. Matthew 16.18; and it was not formed until the Day of Pentecost, from which time the Church may, we think, be regarded as the "Inner Circle of the Kingdom."

4. But, be it remembered that, it is just as unscriptural to ignore the covenant-privileges of the *earthly* seed of the Abrahamic and Mosaic covenants, as it would be to ignore those of the *spiritual* seed. For, each of these covenants relates both to a racial and a spiritual seed; to a national and a personal seed; and to an earthly and a heavenly seed.

AN OBJECTION.

1. An excellent Christian lady put to me the following question a short time ago: "Did not

Christ say to the Pharisees, 'The Kingdom of God is within you?' and does not that imply that our Lord's Kingdom is a spiritual Kingdom?" Luke 17.21. This is the answer to the question:

2. The Greek word ἐντος *entos*, which is translated "*within*" does not mean "within," but really "*in the midst.*" This is the meaning given to the word by *Scofield*, and also in the margin of the Revised Version. *Scofield* also adds this note:

> **"It could not be said of a self righteous, Christ-rejecting Pharisee, that the Kingdom of God, as to its spiritual content, was *within him* . . . . . The Kingdom was actually 'in the midst' of the Pharisees in the *persons of the King and His disciples.*"** *p.* **1100.**

THE TESTIMONY OF THE CHRIST AND OF ST. PAUL.

In this connection, the following words of our Lord are very illuminating:

> **"Think not that I came to destroy the Law or the Prophets; I came not to destroy, but to *fulfil.*"** **Matt. 5.17.**

1. Thus, His purpose was not to subvert or annul the authority and the ancient national promises, but to fulfil them—even allying Himself with them, and explaining their deeper spiritual interpretation.

2. The Apostle interprets the verse as meaning that the Old Testament and the New are a Divine alliance. The one narrates, the other confirms. The one initiates, the other carries on. The one predicts, the other fulfils.

3. Writing to the Ephesians, the Apostle even links together the Twelve Apostles, and the

Prophets with our Lord, as part of the Temple of Christianity. He says :

> **"Ye are being built upon the foundation of the Apostles and Prophets, Christ Jesus Himself being the Chief Corner Stone.'** **Eph. 2.20.**

THE REJECTION OF THE KING.

1. At the commencement of our Lord's ministry and for some time afterwards, He may be said to have been popular with the people of the Jews. His miracles amazed them, and relieved their sufferings. His addresses enlightened and strengthened their minds and hearts ; and His sympathy and tenderness solaced their griefs. But the Scribes and Pharisees merely gave Him their public toleration. His teaching exposed their pride, covetousness, and hypocrisy ; and His popularity aroused their secret envy and jealousy. Matt. 21.33-46.

2. The fatal hour of their folly and sin came in this way. Our Lord had just been telling them the parable of the Householder and the Wicked Husbandmen. As He proceeded with the parable, "they perceived that He spake of *them*." *They* were the guilty husbandmen, and the Householder was God Himself. Their consciences smote them ; and out of their own lips they were self-condemned. Will they repent and acknowledge their sins ? Alas ! From that moment, their animosity seems to have deepened into hatred, and its smouldering fires burst into the flames of murder. "Let Him be crucified ! "

THE SENTENCE.

Our Lord read their hearts, and foresaw everything that was to happen. The crime of Calvary

was already forming itself in their minds, and the solemn words of national doom would soon be uttered in their ears. Month after month, How faithful had been His warnings ! How tender His pleadings ! How pathetic His entreaties ! How compassionate His tears !

> **" O Jerusalem, Jerusalem ! thou that killest the prophets and stonest them which are sent unto thee ! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings ; and ye would not ! "**
> **Matt. 23.37.**

> **" And when He was come near. He beheld the city, and wept over it, saying : If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! But now they are hid from thine eyes."** **Luke 19.41, 42**

Such are some of our Lord's words of compassionate warning ; but the moment had at length arrived when there was no remedy, and when the solemn, judicial sentence must be pronounced even by lips that trembled with a Divine emotion and from a heart that was breaking with grief :

> ***" Therefore, say I unto you: The Kingdom of God shall be taken away from you, and, shall be given to a NATION bringing forth the fruits thereof."*** **Matt. 21.43.**

THE SUBSTITUTED " NATION " : WHO WERE THEY ?

When the Kingdom was taken away from the Jews, to whom was it given ? This is a most important question ; but it will not be found difficult to answer, if only our critics keep strictly to the words of Christ, and do not introduce human glosses and speculative theories. How, then does the Lord describe the people who were to be made Judah's substitute ? His description is twofold :

1. They were to be " a *Nation*." Now, there is no question as to the correctness of the transla-

tion of the Greek word *εθνος*, *ethnos*. "*Nation*" is its proper translation.

(1). Nevertheless, our opponents treat our Lord's word as it it were a totally different word—*εκκλησια ekklesia*, which means the Church. Why should the critics incur the responsibility of altering our Lord's language and our Lord's teaching? He said "Nation"; and they substitute "Church"—a totally different word, indicating a totally different body of people.

(2). Moreover, throughout the New Testament, there is not one passage which applies the word "Nation" to the Christian "Church." About two years ago, I challenged Mr. Goodman to produce such a passage, but he has never replied to the challenge.

2. They were to be a *fruitful* "*Nation*." These are our Lord's exact words: "A nation bringing forth the *fruits thereof*." Did not our Lord mean by those words *spiritual fruits*? Who can reasonably deny the inference?

(1) So, we are brought to this position: The Kingdom was to be taken away from the Jews, and given to a nation who *at the time were bearing the fruits thereof*." The Greek, *ποιουντι poiounti*, is in the *present participial* form.

(2) Manifestly, it was not the Church which was to receive the Kingdom which the Jews had forfeited, but some "Nation" who were then existing and who were at the time "bearing spiritual fruits" unto God.

(3) What was that nation? Obviously, all the Pagan and Heathen nations of the whole world

were excluded ; so that there remained as eligible only the nation of Ephraim, or the Ten Tribes. But did they fulfil the one condition ? Were they a nation " bearing fruits " unto God ?

(4) Here the testimony of Esdras helps us by telling of the escape of a body of the Ten Tribes as follows :—

> **" They took this counsel among themselves, that they would leave the multitude of the heathen and go forth into a further country, where never mankind dwelt, *that they might there keep their law*, which they had never kept in their own land."**

(5) Although the book of Esdras is not in the Canon of Scripture and appears only in the Apocrypha, yet its history is reliable ; and with regard to the above quotation, it certainly *appears* to indicate a desire to return to the Lord and to obey His commandments. Was not this the beginning of their repentance and their restoration ?

2 Esdras 13.40-46.

(6) The quotation from Esdras refers to a period about one hundred years after the commencement of the Assyrian Captivity. The escaped Tribes appear to have settled for a considerable time in Arsareth in South Russia. About the time of Christ many of the Ten Tribes must have been dwelling in the Crimea, for archeologists have found a number of graves, with gravestones containing Hebrew names with Hebrew inscriptions.

(7) But the Epistles of St. James and St. Peter were addressed to the διασπορα *diaspora*, or " dispersion," James calls them " the Twelve Tribes " scattered abroad ; and Peter informs us of the localities where they were " scattered,"

namely: "throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." Here, therefore, we have a large number of the *Twelve Tribes* who are addressed as *Christian people.*

(8) British-Israelites believe that to them was given the "kingdom," and that from them there was formed the nucleus of that great, national, tribal Trek through Europe to Scandinavia, which in the early centuries of the Christian Era found their way, at different periods and under different names, to the "Appointed Place," "in the Isles," "in the North and the West." Here, in the British Isles they joined the Pioneer Israelites, who, hundreds of years before, had arrived from Egypt and Palestine, there to fulfil the prophecy:

> **"Ye are my *witnesses*, saith the Lord, and my servant whom I have chosen." Isa. 43.10.**

(9) Does Mr. Goodman say that all this is incredible and impossible? We reply—and millions of God's people join us in the question:

> **"O thou of little faith!**
> **Wherefore didst thou doubt?" Matt. 14.31.**

10. It may be added that the nation of British-Israel is the one to which Christianity was sent about 37 A.D. and which contained the first settlement of Israel in these islands—the nation which has built the Church and distributed the Bible; the nation which has the throne of David and the law; the nation which holds Palestine; the nation which has ever stood for justice, truth, and righteousness throughout the world; yea, the missionary nation and the pioneer in all the great philanthropic movements which from time to time have arisen to benefit mankind.

Chapter XXXVII.

The New Testament Confirms the Two Houses.

THE TWO HOUSES OF WITNESS.

1. Those of our readers who have carefully perused the earlier part of this work will have seen that the Twelve Tribes separated from each other; that they became known by several titles, such as "Israel" and "House of Israel"; "Judah," "House of Judah," and "Jews"; and that, when the Old Testament concluded, it left them thus divided and thus designated.

2. When our readers came to the New Testament, they would find that it is a continuation of Old Testament history; that it emphasises Divine covenants; and that it recognises the division in the nation. In our opinion, this is enough to show that the two Divinely inspired Witnesses speak with a united voice on the subject at present before us. But let us now go a step further.

POINTS OF AGREEMENT.

In the Epistle to the Hebrews, chapter 8.8-12, the writer quotes from Jeremiah 31.31-34, almost word for word about the New Covenant. Both writers agree:

1. In promising the Covenant to both Houses. v. 31.

2. In bestowing the Covenant upon only one. v. 33.

3. In including Israel and omitting Judah. v. 33.

WHY THE OMISSION OF JUDAH?

1. Jehovah, in His infinite foreknowledge, saw that the Jews—the representatives of Judah—would reject His beloved Son, and would crucify Him at Calvary. Moreover, He foresaw the besieging hosts of the Romans in A.D. 70, sacking and pillaging Jerusalem; slaying vast multitudes, and scattering the remainder for many centuries far and wide throughout the nations of the earth. Thus has been, and is being, fulfilled the awful prayer: "His blood be on us and on our children." Matt. 27.25.

2. But with this history before us, we can understand why the New Covenant was *then* to be fufilled in the House of Israel—the "*lost sheep*" to whom our Lord was sent.

3. We can also understand why the *national* entrance of the House of Judah into the New Covenant must necessarily be deferred until the time of her acceptance of the Lord Jesus as her Messiah—the Millennial-Age.

THE LIFTING OF THE CURSE.

1. But although the lifting of the curse from the people of the Jews has not yet taken place, yet the burden has been much lightened; and, all down the ages, the door of mercy has ever been open to individual Jews who have found shelter under the shadow of the Redeemer's wings.

2. But the time is drawing near when the eyes of Judah will be opened, and when, we trust, she will travel to Israel in brotherly regard, gratitude, and affection. Then will they return "together

out of the land of the North" ; will behold the glory of their Messiah ; and will render penitent worship at His feet. Then will be fulfilled to the reunited and fully restored Houses of Israel and of Judah that wonderful New Covenant :

> **"I will put my laws into their mind,**
> **And on their heart also will I write them ;**
> **And their sins and their iniquities will I remember no more."** **Heb. 8.8-12.**

3. The confirmation from this section is sixfold. We see that :—

(1) The New Covenant exists in Christ.

(2) The New Covenant Houses are not yet fully united.

(3) The New Covenant Experience is discriminating and progressive.

(4) The New Covenant still awaits some of the House of Judah.

(5) The New Covenant will culminate in the Millennium.

(6) The New Covenanted will then "all know the Lord," and again they "shall be to Him a *People*." Heb. 8.8-12.

THE TRIBE OF BENJAMIN.

1. When our Lord was upon earth, the House of Israel occupied much of His gracious thought and attention. Vast numbers—as Josephus tells us—were still in Assyrian captivity, although many had escaped into Asia Minor and other places. But it was mainly the Jews who inhabited Palestine at the time.

2. The Benjamites had returned from Babylon and were probably settled in Galilee. Geographically and tribally, they belonged to the Ten Tribes ; but at the revolt and separation under Rehoboam, something occurred—we know not what—which led them to transfer themselves to the House of Judah. They were in reality Israelites, but they were doubtless accounted Jews *by courtesy*, as was the Apostle Paul, later on.

3. There is much mystery about the Benjamites; but there can be no doubt that their transfer to Judah from Israel was all in the providence of God ; as He said by the mouth of the prophet Ahijah concerning David and his son Solomon :

> **" Unto his son will I give one Tribe, that David my servant may have a lamp alway before me in Jerusalem, the city which I have chosen me to put my Name there."**
> **1 Kings 11.36.**

4. It is generally supposed that all the Twelve Apostles, except Judas Iscariot, were chosen from the Tribe of Benjamin ; at any rate, they were chosen from Galilee, not from Judea. They took no part in the death of Christ, and escaped at, or from, the destruction of Jerusalem. Afterwards, they finally, to some extent, separated from the Tribe of Judah, and became a missionary Tribe to many parts of the world, especially to the " lost sheep of the House of Israel."

THE REDEEMER'S MISSIONARIES.

1. When we come to our Lord's ministry we can see why men of the Tribe of Benjamin were chosen as His illuminating " lamp," and why their field of missionary labour, as well as His own,

should be for a time specially the "*lost sheep of the House of Israel.*" The Jews were misled by the Scribes and Pharisees, who were largely under the domination of pride, self-sufficiency, hypocrisy and prejudice, and who would never accept such a Teacher and such a Messiah.

2. But the escaped Remnant of the House of Israel—humbled, chastened, for centuries Gentilised and lost among the heathen nations—now beginning to feel after God, were ready to be found by the Good Shepherd, if only He would deign to seek them.

3. Will He condescend to do so? Let us read His prophetic words of grace and mercy:

> **"I will heal their backsliding, I will love them freely: for mine anger is turned away from him.**
>
> **"I will be as the dew unto Israel: he shall blossom as the lily, and cast forth his roots as Lebanon.**
>
> **"His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.**
>
> **"Ephraim shall say, What have I to do any more with Idols?"** **Hos. 14.4-8.**

"THE LOST SHEEP OF THE HOUSE OF ISRAEL."

1. Israel is described as "scattered," "driven away" and "devoured": but not so Judah. Speaking of the Two Captivities, Jeremiah says:

> **"Israel is a scattered sheep, the lions have driven him away; first, the king of Assyria hath devoured him; and last, this Nebuchadrezzar, King of Babylon, hath broken his bones."** **Jer. 50.17.**

2. But Ephraim-Israel were not only *scattered sheep*; they were also *lost sheep*. The term "lost" is peculiarly applicable to them in contrast to

Judah-Israel, who were never lost, but who have always been in evidence.

3. To the *Jews*, Christ said :

> " *Other sheep* I have, which are not of this fold, them also I must bring, and they shall hear my voice ; and they shall become one *flock, one Shepherd.*" John 10.16.

4. That the " other sheep " were not the Gentile nations, but the " House of Israel," our Lord makes clear when He says :

> " I was not sent but unto the *lost sheep* of the *House of Israel.*" Matt. 15.24.

5. This verse confirms the statement of Dr. Aldersmith, that " the word ' sheep ' in the Old Testament, is nowhere used as a symbol of Gentiles, but of *Israelites*, and of them in the most emphatic manner " ; as we see from the following passages :

> " My people hath been *lost sheep.*" Jer. 50.6.
>
> " We are the people of His pasture and the *sheep* of His hand." Ps. 95.7.
>
> " Behold, I myself, even I, will *search* for my *sheep*, and *will seek them out.*" Ezek. 34.11.
>
> " The *House of Israel* are *my people*, saith the Lord God. And ye *my sheep, the sheep of my pasture*, are *men*, and I am your God." Ezek. 34.30, 31.

6. Hence, when our Lord first sent forth the Twelve Apostles, He charged them saying :

> " Go not into any way of the Gentiles, and enter not into any city of the Samaritans ; but go rather to the *lost sheep of the House of Israel.*" Matt. 10.5, 6.

7. Thus the House of Israel came nationally under the blessings of the New Covenant. Many centuries of gloom, alas ! were destined to gather

around the House of Judah before the day of her national deliverance could come. But the night is far spent and the dawn approaches ; and, ere long, the clouds that have so long enveloped Mount Zion will disperse before the radiant beams that will herald the glorious Advent of the Messiah.

8. *Then* will be fulfilled to United Israel the prediction of Isaiah :

> **"The Lord shall arise upon thee, and His glory shall be seen upon thee :**
>
> **"And nations shall come to thy light, and kings to the brightness of thy rising."** **Isa. 60.2, 3.**

Chapter XXXVIII.

The Theocracy to be Restored.

THE LORD JESUS AND ISRAEL.

1. The central theme of the Book of the Revelation is the Mediatorial Glory and Kingdom of the Lord Jesus Christ. But closely connected with this theme is that of the reunion and restoration of the Twelve Tribes of Israel, and the establishing of Israel in the administration of that Kingdom, of which administration they are to have an important share.

2. Probably, many of our readers have been somewhat startled by reading the above statement, that the Twelve Tribes are to share in the administration of the Kingdom of Christ. Nevertheless, such is the teaching of Holy Scripture, especially in the Book of Revelation, and still more particularly by the explicit teaching of the Lord Jesus Himself.

3. Christ knew all about the history of Israel, as recorded in the Old Testament; and He was acquainted with the prophecies which foretold that, "in the latter days," the House of Judah would travel TO the House of Israel; that, in connection with the Redemption at Calvary and His Second Advent, the existing separation of the two nations would be healed; that the broken brotherhood would be renewed; and that once more the Twelve Tribes would become one nation and one Kingdom in the approaching Kingdom-Age.

4. Our Lord, during His earthly ministry, often referred to His Kingdom and its glories under the titles of "the Gospel of the Kingdom," "the Kingdom of God," and "the Kingdom of Heaven." He even promised to *present* the Kingdom to His disciples; and, in the Book of Revelation, He has given to us Visions of that Kingdom which reveal much of His own glory and much of the honours of the Patriarchs and the Apostles in connection with His Second Advent. There is much that is mysterious in those Visions; but there is also much that is clear, instructive and inspiring, if only we get rid of man-made theories, bewildering speculations, and unbelieving questionings, such as "How can these things be?" *Let the Bible speak for itself* to the honest enquirer and to the humble believer![1]

CHRIST'S PROMISES CONCERNING THE KINGDOM.

The people in general were evidently eager to gain information concerning the predicted and expected Messianic Kingdom. For instance, on one occasion, the impatient multitude whom our Lord had miraculously fed, were about "to come and take Him by force, to make Him King." John 6.15. Therefore, to encourage His own disciples in preparation for the toils and trials that awaited them, He, at different times, gave to them the following promises concerning the Kingdom:

Luke 12.32. **"Fear not, little flock; for it is your Father's good pleasure to *give you the Kingdom.*"**

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[1] For much of the material in this and the following chapter, we are indebted to the Rev. Commander Roberts and Professor Odlum, M.A., B.Sc.

Luke 22.29,30. "I appoint unto you a Kingdom, even as my Father appointed unto me, that ye may eat and drink at my table *in my Kingdom;* and ye shall *sit on thrones judging the Twelve Tribes of Israel.*"

Matt. 19.28. "And Jesus said unto them, 'Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit *on the throne of His glory, ye also shall sit upon twelve thrones, judging the Twelve Tribes of Israel.*"

On this verse, *Dr. Scofield* gives the following Note : *p.* 1,026.

"Christ is here.—Disclosing how the promise—Isa. 1.26—will be fulfilled *when the Kingdom is set up.* The Kingdom will be *administered over Israel through the Apostles according to the ancient Theocratic judgeship.*" **Jud. 2.18.**

THE MEANING OF CHRIST'S PROMISES.

Taking the four promises together, they teach us that :

1. The time is coming when the Lord Jesus will bestow a great Gift upon His twelve Apostles, namely : the *One Kingdom.* Now we ask, what will be the nature of that Kingdom ? Personal or national ? Earthly or heavenly ? Or will it be both an earthly and a heavenly Kingdom ?

2. In that Kingdom, which Christ calls "My Kingdom," the disciples will "eat and drink at His table," and will "*sit on thrones Judging the Twelve Tribes of Israel.*" And the Kingdom is that of "*Israel,*" not of Persia, or Egypt, or Babylonia.

3. When Christ shall sit on the throne of His glory, the Twelve Apostles whom He had chosen, and who had "followed Him in the regeneration"

—that is to say, the New Dispensation—*they also shall "sit upon twelve thrones Judging the Twelve Tribes of Israel.* Israel is to be in perpetual existence; ruled over instrumentally by the Twelve Apostles as subordinate Kings; each King ruling over a Tribe; and all under the Authority and dominion of the King of Kings—our reigning Lord, Jesus Christ.

THE COGENCY AND IMPORTANCE OF CHRIST'S PROMISES.

1. Now, these promises are free from every trace of symbolism and allegory. They are recorded as plain, simple matters of prose-literature, which any intelligent person can understand. They demand a literal interpretation. But—misled by the spiritualising theory of the mediæval ages—many clever and excellent men confuse the "Kingdom" with the "Church," and thus reduce the grand words of our Lord to an intricate and bewildering puzzle.

2. Both the Kingdom and the Church belong to the earth; and to some extent they are interrelated; but, nevertheless, they are separate and distinct from each other; and each needs the other, as part of the complete revelation of Holy Scripture, in order to reveal the full provision which Jehovah has made for His people Israel.

3. The promises now under consideration form not only an historical pledge given by our Lord, but also a basis and a preparation for the glorious apocalyptic Visions, in which He has enabled His people to bridge the centuries of time, and possibly to introduce or prepare for the glories of eternity. In those Visions we behold the official representa-

tives of the Chosen Race wearing their crowns and sitting on their thrones under the dominion of *His* Throne, and sharing instrumentally with Him in righteously governing the Twelve Tribes of Israel.

THE KINGDOM AND THE ARCHANGEL.

1. When the Archangel Gabriel foretold to the Virgin Mary that she should be the mother of the Messiah, he thus described Him and His Mediatorial Kingdom :

Luke 1.31,32. "Thou shalt call His Name JESUS. He shall be great, and shall be called the Son of the Most High : and the Lord God shall give unto Him the Throne of His Father David :

Luke 1.33. "And He shall reign over the House of Jacob for ever : and of His Kingdom there shall be no end."

2. On these verses, the eminent Professor Odlum, M.A., B.Sc., makes the following remark :

" ' For ever ' here has no ending. It is a perpetual ' for ever.' There is no intimation that our Lord's Throne will be any other than the Throne of David ; and we see that the House, or Kingdom, is that of Jacob, who is Israel also. From the previous quotations we see that the House, or Kingdom, of Jacob is to be made up of the Twelve Tribes ; and we know that the House of Jacob never included the House of Egypt, Persia, or China—*but only of Israel.*"

3. *Dr. Scofield*, on page 714, has a brief but valuable Note on this part of the subject, namely, our Lord's coming Kingdom :

" Under the Kingdom, the ancient method of administering the *Theocratic government over Israel is to be restored.*" Jud. 2.18 ; Matt. 19.28.

If our readers only grasp the significance of this quotation, they will rejoice to find that in the idealised restoration of Israel's Theocracy, we have

the fulfilment of the Saviour's promises, and of Gabriel's prediction ; the solution of the mysteries of the Book of Revelation, and the explanation of the Saviour's future Kingdom.

4. The following quotation from *Scofield's Reference Bible* is as illuminating as it is impressive. It will come as a great surprise to the tens of thousands of God's people who use *Scofield* and yet who have not acquainted themselves with the valuable "Notes" which adorn its pages. Here is the quotation :

> "***The Gospel of the kingdom.*** **This is the good news, that God purposes to set up *on the earth* in fulfilment of the Davidic Covenant, 2 Sam. 7.16 and refs., *a kingdom, political, spiritual, Israelitish, universal,* over which God's Son, David's heir, shall be King, and which shall be, for one thousand years, the manifestation of the righteousness of God in human affairs."** *See* **Mt. 3.2. p. 1,343.**

5. Up to the present point, it is evident that the whole of the events have taken place on the earth, preparatory to certain scenes in the Visions, to which we now invite the reader's attention in the following chapter.

Chapter XXXIX.

Israel's Future Honours and Rewards.

THE RISEN CHRIST EXALTED TO HIS FATHER'S THRONE.

1. As to the actual periods when these honours and rewards were to be conferred, it must be borne in mind that—as *Dr. Scofield* remarks :

> **" Christ is not now seated upon *His own Throne.* The Davidic Covenant and the promises of God through the prophets and the Archangel Gabriel concerning the Messianic Kingdom *await fulfilment."*** *p.* **1334.**

2. Our Lord confirms this by what He says to the Laodiceans :

> **" He that overcometh, I will give to him to sit down with me in my Throne, even as I also overcame, and *sat down with my Father in His Throne."*** **Rev. 3.21.**

THE PROPHECIES AND THE SEASONS OF THEIR FULFILMENT.

1. When we come to the fourth chapter of the Apocalypse, we perceive that the prophetical part of the book begins :

> **" After these things I saw, and behold, a door was opened in heaven ; and the first voice which I heard—a voice as of a trumpet speaking with me—one saying : ' Come up hither, and I will shew thee the things which must come to pass hereafter.' "** **Rev. 4.1.**

2. How long a time was to elapse before the things which were shewn in the Visions would actually take place we know not ; but as the Apostle was to be shewn " things which must shortly come to pass," it is probable that, centuries ago, there took place a fulfilment of some of the prophecies—

even if proleptic and preliminary—to be followed later at, or near to, the period of the Kingdom-Age by a complete fulfilment. Indeed, the early visions probably had special reference to the first centuries of the Christian Era and particularly to the rise and fall of the Roman Empire, to the rise of Romanism and Mohammedanism, and to the persecutions of the Church which were connected therewith.

THE APOSTLE'S CALL HEAVENWARD.

1. The "opened door" of heaven; the "trumpet-voice" of Christ; His Call to "come up hither"; and His promise to reveal to the Apostle the great events of the future—these striking symbols may well call forth from the pen of the Rev. Commander Roberts, R.N., the following glowing words:

> **"This Divine Call furnishes the key to all which follows. A panorama of Visions is now about to be enacted in heaven; and they prefigure things which are to TAKE PLACE UPON THE EARTH."**

2. No wonder that the Apostle adds: "Immediately I was in the Spirit." How great His amazement when the glory of heaven burst upon him! The glittering Throne! The Transfigured Redeemer! The Rainbow of Covenant-mercy! The Shekinah Glory of the Triune Jehovah! An Eternity of Rapture in a Moment!

THE APOCALYPSE A PROPHECY.

1. The general opinion of Christian people concerning the Book of Revelation is that, after the first three chapters, the Book deals mainly or only with the *Church* and its enemies; and that large

portions of the Book represent the Church as being *not on earth but in heaven in her final blessedness.*

2. In our judgment, the Book, as *Dr. Scofield* says, "is a prophecy." He and his seven Consulting Editors are not "British-Israelites"; but they come very near to British-Israel teaching on several important points, and particularly when they say:

> "While Christ is the *central theme* of the book, all of the *events* move forward to one consummation—*the bringing in of the Covenanted Kingdom.* The key-phrase is the prophetic declaration of the 'great voices in heaven'—11.15—literally: '*The world Kingdom of our Lord and of His Christ has come.*' The Book is therefore a *prophecy.*" Rev. 1.3. *p.* 1,330.

That Kingdom is an earthly kingdom, as well as a heavenly one; and the Visions given to the Apostle require to be regarded as:

VISIONS IN HEAVEN OF A KINGDOM ON EARTH.

VISIONS IN HEAVEN OF ISRAEL ON EARTH.

1. It is not our intention to attempt to expound the Book of Revelation, but only to give a brief explanation of some of those parts which refer definitely to Israel. Looking into heaven, as through an open door, the Apostle beheld the Visions of God. What did the Apostle see?

The First Twelve—the Apostles.

> Rev. 4.4. "And round about the Throne were *four and twenty thrones:* and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and they had on their heads crowns of gold."

2. We know who occupies "THE THRONE." It is the Lord Jesus, for whose Second Advent we

are eagerly praying. What a transition—from Calvary's Cross to the Throne of Heaven ! Twelve of the twenty-four thrones are occupied by the Twelve Apostles, in fulfilment of our Lord's promises to them. But who are the occupants of the other twelve thrones ? Do the Holy Scriptures enlighten us on this point ? They certainly do ; for the Word of God is its own Interpreter.

The Second Twelve—Were they the Patriarchs ?

3. The Apostle informs us that, in one of his later Visions, he was shown " the holy city, Jerusalem, coming down out of heaven from God :

Rev. 21.12. **" Having a Wall great and high ; having *twelve gates*, and at the gates twelve angels, and *names written thereon*, which are the names of the TWELVE TRIBES OF THE CHILDREN OF ISRAEL."**

4. From this verse, it would appear that we find light concerning the second Twelve thrones and their occupants. The Twelve Apostles sit on Twelve of the thrones. May it not be that the twelve patriarchs, the sons of Jacob-Israel, sit on the other Twelve—representing the Twelve Tribes ? The whole of the twenty-four are highly and equally honoured as kings and priests unto God. All are robed in white garments ; and every head is adorned with a crown of gold. How impressive ! They link together the two Dispensations—that of the Old Testament and that of the New ; and certainly the Twelve Tribes of Israel are associated in this verse with the Twelve Apostles.

5. Numerous conjectures have been formulated by ancient spiritualising Commentators which have almost invariably been blindly adopted by their

modern successors. But *The Critical and Experimental Commentary*," which the late Dr. Dale, of Birmingham declared was the best of all the Commentaries in his day, has the following comment concerning the twenty-four elders. These elders were, this Commentary says :

> "The *Heads* of the *Old* and *New Testament* churches—the *Twelve Patriarchs*—not in their personal, but representative character—and the *Twelve Apostles*."
>
> vol. 6, *p.* 672.

This is, on the whole, the view of many British-Israelites ; and, we think it is likely to prove to be the correct one, although none of us can be certain.

A LESSON IN FORBEARANCE.

It must not be supposed, however, that all British-Israelites hold exactly the same opinions on the particular point which is now under consideration.

1. Some hold that while the Twelve Apostles will certainly sit on Twelve thrones ; nevertheless, all the saints of the first resurrection will reign with Christ, and that the Twenty-four elders will represent the Church in the present age ; for they ascribe glory to the Lamb.

2. Others hold that the Almighty would not be likely to choose as the second Twelve the whole of the Twelve patriarchs as His representatives, on account of the gross misdeeds of some of them—such as Reuben. It is thought that such eminent and excellent men as Abraham, Moses, Samuel and Elijah ; Isaiah, Jeremiah, Ezekiel and Daniel ; Isaac, Jacob, Joseph and Ephraim—that such men

as these would be selected for that special honour. Possibly this view may be correct; but who can estimate the infinitude of Jehovah's forgiving love!

3. Others, again, enlarge upon the points just mentioned, and say:

> **"Israel is represented in the Four Living Creatures which stand for the nation. The whole body, therefore, represents the Israel nation and the Israelitish Christian Church; and concerning this combined body, John's visions give a series of wonderful descriptions of events some of which have since become history in Europe and Britain."**

THE "WALL" OF THE CITY: ITS "GATES" AND "FOUNDATIONS."

1. But the "wall" of the holy city had not only twelve "gates" with their twelve names, but also its twelve "foundations." Was Israel passed by in these "foundations?" By no means. In the same chapter, and only two verses further on, we read:

> **Rev. 21.14. "And the wall of the city had twelve foundations, and on them twelve names of the TWELVE APOSTLES OF THE LAMB."**

The reader should notice very specially the way in which the Tribes and the Apostles are brought together:

Rev. 21.12. The names of the Tribes—on the Gates.
Rev. 21.14. The names of the Apostles—on the Foundations.

2. These twelve Apostle-kings had an official relation to the twelve layers of the foundations; and the twelve Patriarch-kings had an official relation to the twelve erectors of the gates.

3. Most interesting! Israel to be again united! The representatives of the Twelve Tribes and of

the Twelve Apostles to be *made one*—for the Apostles also were Israelites ! There is not a word either of the Church or of any country outside the whole House of Jacob in the above ; and Jacob is Israel.

THE LORD'S PRESERVATION OF ISRAEL.

1. How gracious and wonderful on the part of our Divine Redeemer, to grant these Visions to the Apostle concerning events many of which would not happen to Israel for centuries—until, indeed, His Second Advent ! How inscrutable His wisdom ! How boundless His compassion ! How marvellous His patience !

2. These words leapt to our pen as we read the seventh chapter of this marvellous Book of Revelation. Does it set forth our Lord's Coronation, as many think ? Possibly it may. We know not the particular circumstances to which the chapter refers, and we do not feel justified in hazarding an opinion. But we do know this, that persecution was raging ; tribulation was impending ; and destruction was threatening God's chosen people Israel. They were to be sealed for their preservation, according as we read :

> **Rev. 7.4.** "**And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every Tribe of *the children of Israel.*"**

3. The names of the Twelve Tribes are recorded, which shews the prominence given to them literally and nationally, and that they are not to be whittled away by spiritualising, and then called the "Church." The sealed ones in each Tribe are

equal in numbers, which may possibly indicate that the years of their envy and strife are ended, and that the centuries of Millennial blessing are approaching. The names are recorded as follows :

Judah.	Reuben.	Gad.
Asher.	Naphtali.	Manasseh.
Simeon.	Levi.	Issachar.
Zebulun.	Joseph.	Benjamin.

4. It will be noticed that the name of Dan does not appear in the list of the Tribes. Why this is so, all kinds of conjectures have been made by the advocates of different schools of interpretation. Probably, Manasseh is a copyist's error for Dan; and Ephraim and Manasseh would be included in Joseph; for "every Tribe" was sealed.

THE CROWNED ISRAELITES INVESTED WITH AUTHORITY AS KINGS.

A striking text is found in :

Rev. 20.4. "And I saw thrones, and they sat upon them ; and *Judgment was given unto them.*"

"There are to be twenty-five thrones—one great Throne, on which the Lord Jesus, the Supreme Judge will sit. And there will be twenty-four subordinate thrones, on which will sit the twelve Apostles and the twelve representatives of Jacob-Israel—possibly the Twelve Patriarchs.

THE KINGDOM "UPON THE EARTH."

There is much more in the Book of Revelation which refers to Israel, but as it is indirect, we omit it, in order to find space for the following which is

not only direct and of considerable evidential value in reference to the Kingdom's locality, but also because it gives us Israel's *Song of Redemption*.

Rev. 5.8-10. "**And when He—Christ—had taken the Book, the four living creatures and the four and twenty elders—or kings on their thrones—fell down before the Lamb—on His Throne—having each one a harp and golden bowls full of incense, which are the prayers of the saints.**

"**And they sing a new song, saying: Worthy art Thou to take the Book, and to open the seals thereof: for Thou wast slain, and didst purchase unto God with Thy Blood, men of every Tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests—a royal priesthood—AND THEY REIGN UPON THE EARTH.**"

"So we see," says Professor Odlum, "that the KING is to rule this earth through Israel, officially represented by the twenty-four kings. Twelve possibly dealing with ethical, moral, religious matters; and twelve possibly dealing with matters of the civic, economic, commercial, international side of human activity on this earth."

"So Abraham's heirship of the world will be manifested when Jesus Christ, our KING, sitting on the DAVIDIC THRONE, rules humanity through His twenty-four associate kings, His one hundred and forty-four thousand of Israel, and the mighty Israel host as numerous as the stars of heaven."

"Thus we see that the promise given to David three thousand years ago will be made good:

"**Thy House and thy kingdom shall be made sure *for ever before thee*.**" **2 Sam. 7.16.**

"And the prediction of the Archangel Gabriel concerning our blessed Lord will be fulfilled to the very letter : "

> **"The Lord God shall give unto Him the throne of His father David : and He shall reign over the House of Jacob for ever ; and of His Kingdom there shall be no end." Luke 1.32-33.**

PART NINE.

A Summary and an Epilogue.

CHAPTER XL.

An Appeal to our Readers.

NEW LIGHT TO COME FROM THE BIBLE.

1. John Robinson, the "Pilgrim Father" made the following statement, three hundred years ago :

> **"God has yet more light to break forth from His Holy Word."**

2. Joseph Butler, Author of *The Analogy of Religion*, Dean of St. Paul's and Bishop of Durham, wrote as follows in the early part of the eighteenth century :

> **"It is admitted that the whole scheme of Scripture is not yet understood. Nor is it at all incredible that a Book which has been so long in the possession of mankind should contain many truths as yet undiscovered. . . . And, possibly, it may be intended that *events as they come to pass*, should open and ascertain the meaning of several parts of Scripture."**

3. Archdeacon Paley, the Author of *Horae Paulinae*, wrote as follows in the latter part of the eighteenth century :

> **"There is a principle which is a bar against all information ; which is a proof against all argument ; and which cannot fail to keep a man in everlasting ignorance. This principle is—*contempt prior to examination*."**

MORE LIGHT OFTEN MET BY BLINKERS.

1. Alas ! since the days of those men, many fresh unfoldings of the Evangelical Faith, and many an urgent summons to a national-salvation-

campaign, have been largely met by the blinkers of prejudice, antagonism, and ridicule.

2. It was so with the Methodist Revival of the eighteenth century. It was so in our own times with the Salvation Army, the Mildmay Missions, the Keswick Convention, the Moody and Sankey Revival Meetings, and the Special Church of England Mission under the leadership of the Rev. Hay Aitken.

3. These agencies were not merely an inspired Evangelism, but a revolt against the traditions of Medievalism and the frozen hyper-Calvinism whose icebergs blocked the way of the sunbeams of Divine love, and chilled the desires and hopes of a present, free, and full salvation.

4. And it has been even so with British-Israel. The opposition has been as unaccountable as it has been unreasonable and unjust. The motives imputed ; the heresies alleged ; the spirit exhibited ; the terms employed ; and the bitterness manifested ;—these features have been such that we forbear further to characterise them.

THE JEWS, OR "THE HOUSE OF JUDAH."

It was a Jewish remnant who returned from Babylon to Jerusalem under the Edict of Cyrus. The Jews rebuilt the Temple ; but they never again became an independent nation, although under the Roman Government, they occupied Palestine in the time of our Lord, and rejected and crucified Him. Within forty years of the tragedy of Calvary, Jerusalem was besieged and destroyed, and the Jewish people became a race of helpless,

homeless, and despised wanderers over the face of the earth.

THE TEN TRIBES, OR "THE HOUSE OF ISRAEL."

The House of Israel never went back to the House of Judah, and they never relented their rebellion. For centuries they were scattered and lost among heathen nations; but—as announced by the prophets—they were to be redeemed in the "latter days" by the Lord Jesus, and, by that redemption, restored to Divine favour, and again, nationally, to inherit the patriarchal and Davidic promises.

1. *They were to become*:

"A great nation"; "a mighty nation"; "a nation and a fulness of nations"; even "the *chief* of the nations." Yea, they were to become Jehovah's "witnesses"; members of the "New Covenant"; "the sons of the living God"—a Christian nation.

2. *They were to possess*:

"A great name"; God's special covenant blessings; the Holy Land from the Euphrates to the Nile; great multiplicity; military power and influence; maritime supremacy; and a large heathen population.

3. *They were to rule throughout the world.* Well might St. Paul describe Abraham as "heir of the world." Rom. 4.13. For the phrase is true, whether it be regarded in a literal or religious sense, or in both. And Isaiah, seven hundred years earlier,—referring to "the latter days," or the Christian dispensation, had predicted that the Appointed Place from which they would be "moved no more" would be too small to contain their enterprising and colonising population.

2 Sam. 7.10.

This is what the prophet wrote :

> "**The children of thy bereavement shall yet say in thine ears, The place is *too strait for me; give place to me that I may dwell.*" Isa. 49.20.**

THE GREAT DISCOVERY.

1. British-Israel is not "tomfoolery," as Mr. Goodman alleges ; nor has it been "invented," as Mr. Pitcairn asserts ; nor is it "*patriotism intoxicated*," as Mr. Forbes affirms. It is a great Discovery—the greatest Discovery of the Age.

2. With the above-named inspired signs open to our vision, telling what the House of Israel was *to be*, to *become*, to *possess*, and to *do* in this dispensation, we naturally ask the question : Where is the nation which fulfils these signs ? Where are the people who bear these insignia ? And there is but one answer to the question :

"BRITANNIA ! BRITANNIA ! AND HER TRIBAL ALLY ACROSS THE ATLANTIC !"

3. As Dr. Dinsdale T. Young says : British-Israel explains the British Empire :

Her Square-miled Area, covering 14 Millions.	Her Marvellous Population, reaching 450 Millions.

By her Dominion-Nations and her world-wide Colonies and Dependencies she forms such an Empire as the world has never beheld or even imagined.

IMPORTANT TESTIMONIES.

THE BISHOP OF THE FALKLAND ISLANDS :

> "**If the British Empire is not Israel, then none of the prophecies concerning Israel are YET fulfilled ! ! Then we are on the horns of a dilemma.**"

THE REV. DINSDALE T. YOUNG, D.D. :

"I do not know of any Society that is calling attention to the Bible more emphatically and more insistently—yes, and I make bold to say, more successfully—than this Federation is doing. I believe that this Federation has lighted a lamp, the golden beauty of which will never be obscured."

THE LATE REV. MARK GUY PEARSE :

"If England is Ephraim—i.e., the Ten Tribes of Israel—then I can see the prophecies of the Scriptures being fulfilled in our midst. If England is not Ephraim, then there is no such people answering to the prophets' description ; nor, as yet, has there been such a people ; nor is there any promise of such a people appearing."

THE LATE BISHOP TITCOMB—Rangoon :

"The inspiration of Scripture must stand or fall by the Church's discovery of Ephraim as a company of non-Palestine nations restored to the Covenant of God during the last days, i.e., the Christian Dispensation."

"Thousands who have begun by cavilling at B.-I. truth, have ended with conviction ; and for the most part, those who have not become convinced, have failed only because they were without sufficient patience to go through an examination of the subject carefully."

THE STONE KINGDOM.

In the second chapter of the Book of Daniel, we read of the image of Nebuchadnezzar—an image of gold, silver, brass, iron and clay.

Now, it is agreed that this image represents four great Kingdoms :

The Babylonian, the Medo Persian, the Grecian and the Roman.

IS NOT THIS BRITISH-ISRAEL?

But what about the fifth, or "Stone Kingdom"? It is generally interpreted as a spiritual Kingdom. But this cannot be correct. For it is evidently a

Kingdom as literal as any of the four preceding ones, and as literal a theocracy as that of the Kingdom of Solomon. Observe its special features :

1. It is Divinely Originated.

"In the days of those Kings shall the God of heaven set up a Kingdom." v. 4.

2. It was miraculously Prepared.

"The stone was cut out of the mountain without hands." That is to say, it was prepared by the special interposition of the Almighty. v. 45.

3. It is World-wide.

"It became a great mountain, and filled the whole earth." v. 35.

4. It is Indestructible.

"*It shall never be destroyed.*" v. 44.

"It shall stand for ever."

5. It is the final Kingdom.

"The Kingdom shall not be left to other people." v. 44.

"CUI BONO ?" OR, "WHAT IS THE GOOD OF IT ?"

It is a shocking thing that excellent Christian people should dare to ask such a question regarding a subject which occupies so large a space in the Word of God. But so it is, and we, therefore, briefly answer the question, mainly in the words of the late Mr. Reader Harris, King's Counsel.

THE TEACHING OF BRITISH-ISRAEL.

1. It proves the truth and inspiration of the Holy Scriptures.

2. It is a master key to the Old Testament and to much of the New.

3. It associates God with the material Kingdom and with peoples' bodily needs, as well as with their spiritual necessities. This is just what our Lord did. He not only pardoned sin, but he healed all kinds of bodily sickness, and interested Himself in the earthly affairs of mankind.

4. It makes the Bible a living Book for the guidance of our daily practical life, shewing God's interest in us as a nation and encouraging us to trust in Him nationally as our Heavenly Father, ever ready to come to our aid.

5. It is a powerful weapon against infidelity. In days gone by, the three most prominent infidels—Tom Paine, David Hume, and Charles Bradlaugh—based their infidelity largely upon the apparent non-fulfilment of the promises of the Bible to the people of Israel.

We subscribe to several excellent Bible organisations. May God richly bless them ! But in our judgment, British-Israel is one of the most effective of all existing agencies for Bible defence.

6. If accepted generally by the Christian Church, British-Israel teaching would lead to an immediate religious revival among all sections of the British race.

7. It would hasten the return of our blessed Lord, and would lead to speedy introduction of the millennial dispensation.

CONCLUSION.

Great are our privileges ! High is our honour ! Heavy are our responsibilities ! Let this be our prayer and the constant attitude of our hearts :

BRITISH-ISRAEL'S PRAYER FOR BRITANNIA.

1. Now pray we for our country,
That Britain long may be
The holy and the happy,
The gloriously free.

2. Who blesseth her is blessèd ;
Peace be within her walls,
And joy in all her palaces,
Her cottages and halls.

3. For her we labour gladly
For her we give our best,
Our strength, our thought, our treasure,
So she is truly blest.

4. And she shall be the giver
Of peace and liberty ;
And all the world shall bless her—
The jewel of the sea.

"NOT UNTO US, O LORD ; NOT UNTO US : BUT UNTO THY NAME GIVE GLORY FOR THY MERCY, AND FOR THY TRUTH'S SAKE." Psalm 115.1.

THE END.

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